LATIN MASS HYMNAL

A Concise Guide to the *Novus Ordo* Mass
for Catholic Parishes

Jubilate Deo Mass Setting



Latin Mass Hymnal (ver. 3)

This hymnal was prepared for parishes re-introducing Gregorian chant where there was a preference for a modified standard notation. It does not include the ICEL new English translations because they were not available at the time. The authors grant permission and encourage use (i.e., copying, printing, distribution at cost) of all or part of this hymnal.

Special thanks to the dedicated volunteers who created this hymnal: Candy Bartoldus, Susan White, Marion Smedberg, and Susan White, Brian Bartoldus, Emily Guinivan, Lucy Guinivan, Sarah Shafer, and Dongwhan Choe.

Hymn Index

Table of Contents

To facilitate congregational participation in the Latin Mass, this booklet has been assembled to include:

- The Order of the Mass in Latin (with explanations and literal translations in English) [Only the *Ordinary* (the unchanging part) of the Mass is included; the Latin *Propers* (those prayers which change according to the day upon which the Mass is celebrated) are contained in the ***Liber Usualis*** *and the* ***Gregorian Missal.***]
- Chant in modified standard notation within the Order of the Mass.
- Hymns in both standard modified notation and Gregorian notation, along with guides to Latin pronunciation and Gregorian notation.
- Literal translations directly below the music text to aid in translating/understanding the Latin.

The musical settings for the modified standard notation may be found in *chant* notation within the ***Liber Cantualis*** (Solesmes, 1978), ***the Gregorian Missal*** (Solesmes, 1990), and the ***Liber Usualis*** (Solesmes, 1963). The ***Liber Cantualis*** references are located at the top right of the standard notation settings of this booklet.

The literal translations of the Latin Mass Ordinaries are taken from ***Understanding the Latin Mass*** (Marion Smedberg, 2006) and are used with permission.

Recordings on compact disc of the parts of the Mass which are chanted by the congregation are available by request.

References

Abbatia Sancti Petri de Solesmis. **Cantus Selecti**. Tournai: Desclée and Co., 1949.

Abbatia Sancti Petri de Solesmis. **Liber Cantualis**. Sablé-Sur-Sarthe, France: Consociato Internationalis Musica Sacrae, 1978.

Abbaye Saint-Pierre de Solesmes. ***The Gregorian Missal for Sundays***. Solesmes, France: St. Peter's Abbey, 1990.

Benedictines of Solesmes (ed). ***The*** **Liber Usualis** ***with Introduction and Rubrics in English***. New York: Desclée Company, 1963.

Britt, Matthew. ***The Hymns of the Breviary and Missal***. New York: Benziger Brothers, 1922.

Herbermann, Charles et.al. [eds.] ***The Catholic Encyclopedia.*** New York: Robert Appleton Company, 1909.

Hiley, David. ***Western Plainchant: A Handbook.*** Oxford: Clarendon Press, 1993.

Monks of Solesmes and C.E. Spence. ***Chants of the Church: Selected Gregorian Chants.*** Toledo, OH: Gregorian Institute of America, 1953.

Smedberg, Marion. ***Understanding the Latin Mass: Hear and Learn the Words of the*** **Novus Ordo**. Sterling, VA: Understanding Latin, 2006.

Socias, J. [ed.]. **Cantate et Iubilate Deo*: A Devotional and Liturgical Hymnal.*** Princeton: Scepter Publishers, 1999.

For further information on-line:

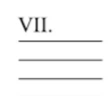
Canticum Novum http://interletras.com/canticum/Eng/index_tecnic_ENG.html
Musica Sacra www.musicasacra.com



Custos: Indicates what the first note will be on the next line.

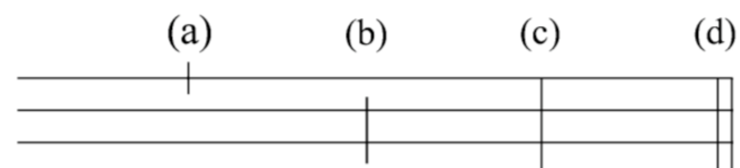


Flat: Remains in effect for as long as the word lasts, up to the next bar line of any kind, or until cancelled by the natural sign (whichever comes first).



Mode: Roman numeral indicates mode (medieval system of scales). There are 8 modes in Gregorian chant (I through VIII)

Bars (signs of pause)



(a) ***Quarter bar*:** Separates clauses in the text. No breath, unless necessary

(b) ***Half bar:*** Separates members of phrase. Almost always implies taking breath. Do not add extra beat in rhythm. If breath must be taken, take value off of the note before the bar.

(c) ***Full bar:*** Separates phrases. Slight slowing of movement before bar. Silence of brief duration after bar.* Must take breath.

(d) ***Double bar:*** Indicates end of a piece or one of its principal parts. Also used to mark place where 2 choirs alternate. Silence of brief duration after bar.* Must take breath.

* There may or may not be a rest (1 or 2 count) after a full or double bar. Rules vary. Follow choir director. In general there is silence of one count placed after the bar if the new phrase begins on the up-pulse, and a silence of 2 counts if the new phrase begins on a down-pulse.

(asterisk) within text. Indicates one singer/choir followed by another singer/choir. Most often used in this hymnal as cantor beginning a piece, followed by all.

Introduction

Page left blank for individual parish to insert introduction

Guide to Gregorian Notation

Neumes = notes sung on a single syllable

Clef: Indicates where Do is on the staff.

Clef: Indicates where Fa is on the staff.

Punctum: Single note with time value of 1 beat.

Dotted punctum: Long note with time value of 2 beats.

Podatus: Bottom note is sung first; followed by the top note which is softened.

Liquescent: Calls attention to a consonant or diphthong that ends a syllable.

Quilisma: Ascending 3 notes noted by jagged line in middle. First note is held expressively.

Torculus: 3 notes, rises to second note, then descends to last note.

Porrectus: 3 notes, middle one lowest. Drawn simply with a line to connect notes.

Climacus: Descending neum 3 or more notes. All notes same value (1 beat each).

<u>CONSONANTS:</u>
The pronunciation of Latin consonants is the same as English, with the following exceptions.

Pronounce:

C before a, o, or u - like "k" as in *cat*

C before e, i, y, ae, or oe - like "ch" as in *church*

C after X and before e, i, y, ae, or oe - like "sh" in *shirt* or *excelsis*

CH "k" as in *Christ*

G before a, o, or u - like "g" as in *golf*

G before e, i, y, ae, or oe - like "g" as in *gem*

GN "nyuh", as in the middle of *onion*, or Latin word *agnus*

H sometimes silent as in *honor*

J "y" as in *yes*

N before a consonant - like "ng" as in *finger* or *sanctus*

S between two vowels or preceded by a consonant - like "z"

SC **(or SCH)** before a, o, u, or consonant - like "sk" in *skunk*

SC before e, i, y, ae, or oe - like "sh" in *shirt*

TI before a vowel, like "tsee" in Latin *gratia*

TH "t" as in *top*

Y "ee" as in *candy*

Z "dz" as in *maids*

Preface

"He who sings prays twice" - St. Augustine

"The musical tradition of the universal Church is a treasure of inestimable value, greater even than that of any other art. The main reason for this pre-eminence is that, as a combination of sacred music and words, it forms a necessary and integral part of solemn liturgy." - The Catechism of the Catholic Church (1156)

St. Gregory the Great believed that the purpose of music is to remind us of the Divine and Perfect Beauty of God, and to inspire divine thoughts within us. The style of Gregorian chant emphasizes this ideal through the beautiful melodic expression of the traditional Latin prayers of the Church. Gregorian chant is sung prayer. The Second Vatican Council's statement on sacred music, *De Musica*, from the liturgical constitution, *Sacrosanctum Concilium*, states that Gregorian chant is "specifically suited to the Roman Liturgy," and "should be given pride of place in liturgical services" (*Sacrosanctum Concilium, 116*). The gentle, flowing, highly expressive, and sometimes poignant melodies of Gregorian chant have an intrinsic spiritual quality. In keeping with the solemn character of the Mass, Gregorian chant echoes in sound the wafting curls of incense or the diffused light from a stained glass window. In this way, all our senses are drawn upwards to Heaven, in contemplation of the Divine.

The Order of the Mass

*The Mass is our personal encounter with God. It starts as a conversation between us and God. We hear God speak to us through the Liturgy of the Word. We respond to God's word by professing our faith in the Creed and offering up our petitions. Then there is an exchange of gifts. "We offer to the Father what He has Himself given us: the gifts of creation, bread and wine which, by the power of the Holy Spirit and by the words of Christ, have become the Body and Blood of Christ" (*Catechism of the Catholic Church, 1357*). In the Eucharist, we receive the Father's gift to us, His Beloved Son, Jesus Christ.*

Introductory Rites

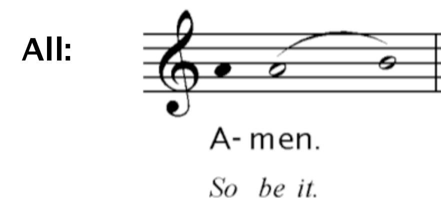
Entrance Chant

Cantor/choir may sing the Introit, Gradual, or suitable antiphon and psalm when the priest enters. Proper Latin texts and English translations are found in the Gregorian Missal *(Solesmes, 1990); also, refer to Entrance Antiphon in missalette, if available. This may be followed by a suitable liturgical song.*

Greeting

Priest: In nómine Patris, et Fílii, et Spíritus Sancti.
In the name of the Father, and of the Son, and of the Holy Spirit.

All:



Latin Pronunciation Guide

VOWELS:
Note: *generally, when two vowels are adjacent, pronounce both letters (*eu *is "eh –oo"). Exceptions: ae [æ], oe [œ].*

Pronounce:

A "ah" as in *father*

AE "eh" almost like "ay'

E "eh" as in *elf*

I "ee" as in *meet*

I between two vowels - like "y" as in *yes* or Latin *alleluia*

O open "oh" as in *bought* (round lips for "oh" and say "awe")

OE "eh" almost like "ay'

U "oo" as in *root*

U before a vowel and after gn or q - like "W" as in *quilt* or Latin word *qui*

Ánima Christi

Ánima Christi, sanctífica me.
Corpus Christi, salva me.
Sanguis Christi, inébria me.
Aqua láteris Christi, lava me.
Pássio Christi, confórta me.
O Bone Jesu, exáudi me.
Intra tua vúlnera abscónde me.
Ne permíttas me separári a te.
Ab hoste malígno defénde me.
In hora mortis meæ voca me,
et jube me veníre ad te,
ut cum Sanctis tuis laudem te
in sǽcula sæculórum. Amen.

Soul of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.
Water from the side of Christ, wash me.
Passion of Christ, strengthen me.
O good Jesus, hear me.
Within your wounds hide me.
Do not permit me not to be separated from You.
From the malicious enemy defend me.
In the hour of my death call me
And bid me come to You,
That with your saints I may praise You
Forever and ever. Amen.

Priest: Dóminus vobíscum.
The Lord be with you.

All: Et cum spí - ri - tu tu - o.
And with your spirit.

Penitential Rite
We confess our sins and ask God to have mercy on us.

Act of Contrition (Confiteor)

Priest: Fratres, agnoscámus peccáta nostra, ut apti simus ad sacra mystéria celebránda.

Brothers, let us acknowledge our sins, so that suitable we might be for [Your] holy mysteries to be celebrated.

All: Confíteor Deo omnipoténti / et vobis, fratres, quia peccávi nimis cogitatióne, verbo, ópere et omissióne: / mea culpa, mea culpa, mea máxima culpa. / Ideo precor beátam Maríam semper Vírginem, / omnes Ángelos et Sanctos, et vos, fratres, / oráre pro me ad Dóminum Deum nostrum.

I confess to God omnipotent and to you, brothers, that I have sinned exceedingly, in [by] thought, word, deed, and by omission: my fault, my fault, my very great fault. Therefore, I beseech Blessed Mary always virgin, all the angels and saints, and you, brothers, to pray for me to the Lord our God.

Priest: Misereátur nostri omnípotens Deus et, dimíssis peccátis nostris, perdúcat nos ad vitam ætérnam.

May [He] have mercy on us, omnipotent God, and, our sins having been dismissed, may [He] lead us to life eternal.

All: Amen.
So be it.

Kyrie

Alternative Music Setting page 44 *LC # 4 **

III.

Cantor/Choir — All

Ký - ri - e, e - lé - i - son. Ký - ri - e, e - lé - i - son.
Lord, have mercy. Lord, have mercy.

Cantor/Choir — All

Chrí - ste, e - lé - i - son. Chrí - ste, e - lé - i - son.
Christ, have mercy. Christ, have mercy.

Cantor/Choir — All

Ký - ri - e, e - lé - i - son. Ký - ri - e, e - lé - i - son.
Lord, have mercy. Lord, have mercy.

******Liber Cantualis*** chant number**

Prayer Before a Crucifix

Behold, O kind and most sweet Jesus,
I cast myself upon my knees in Thy sight,
and with the most fervent desire of my soul
I pray and beseech Thee
that Thou wouldst impress upon my heart
lively sentiments of Faith, Hope, and Charity,
with true repentance for my sins,
and a firm purpose of amendment,
whilst with deep affection and grief of soul
I ponder within myself and mentally contemplate
Thy five most precious Wounds;
having before my eyes the words which David in prophecy
spoke concerning Thyself, O good Jesus:
“They have pierced my hands and feet;
they have numbered all my bones.”

After Mass

Prayer of St. Thomas Aquinas

Lord, Father all-powerful and ever-living God,
I thank you,
for even though I am a sinner, your unprofitable servant,
not because of my worth but in kindness of Your mercy,
You have fed me with the precious Body and Blood
of Your Son, our Lord Jesus Christ.
I pray that this Holy Communion
may not bring me condemnation and punishment
but forgiveness and salvation.
May it be a helmet of faith and a shield of good will.
May it purify me from evil ways and put an end to
my evil passions.
May it bring me charity and patience,
humility and obedience,
and growth in the power to do good.
May it bring me strong defense against all my enemies,
visible and invisible,
and the perfect calming of all my evil impulses,
bodily and spiritual.
May it unite me more closely to You, the One True God,
and lead me safely through death
to everlasting happiness with You.
And I pray that You will lead me, a sinner,
to the banquet where You, with Your Son and Holy Spirit,
are True and Perfect Light, Total Fulfillment,
Everlasting Joy, Gladness without end,
and Perfect Happiness to Your saints.
Grant this through Christ our Lord. Amen.

Gloria

We praise God in the words of the Christmas angels and the Church's own prayer.

LC # 40

V. Priest / Cantor — All

Gló - ri - a in ex - cél - sis De - o. Et in ter - ra

Glory in the highest [places] to God. And on earth

pax ho - mí - ni - bus bo - nae vo - lun - tá - tis.

peace to men of good will.

Priest / Cantor — All

Lau - dá - mus te, Be - ne - dí - ci - mus

We praise You, We bless

Priest / Cantor — All

te, Ad - o - rá - mus te, Glo - ri - fi - cá -

You, We adore You, We glorify

Priest / Cantor

mus te, Grá - ti - as á - gi - mus ti - bi

You, Thanks we give to You

All

pro - pter ma - gnam gló - ri - am tu - am. Dó - mi - ne

on account of the great glory [of] Yours. Lord

De - us, Rex cae - lé - stis. De - us Pa - ter o - mní -

God, King [celestial] God the Father omnipotent

Priest / Cantor

po - tens. Dó - mi - ne Fi - li u - ni - gé - ni - te, Je - su

Lord the Son only begotten, Jesus

All

Chri - ste. Dó - mi - ne De - us, A - gnus De - i,

Christ. Lord God, [You are the] Lamb of God,

Priest / Cantor

Fí - li - us Pa - tris. Qui tol - lis pec - cá - ta

Son of the Father. [You] Who take away the sins

mun - di, mi - se - ré - re no - bis.

of the world, have mercy on us.

Prayers

Before Mass

Prayer of St. Thomas Aquinas

Almighty and ever-living God,
I approach the sacrament of
Your Only-Begotten Son, our Lord Jesus Christ.
I come sick to the doctor of life,
unclean to the fountain of mercy,
blind to the radiance of eternal light,
and poor and needy to the Lord of Heaven and earth.
Lord, in your generosity, heal my sickness,
wash away my defilement, enlighten my blindness,
enrich my poverty, and clothe my nakedness.
May I receive the bread of angels,
the King of kings and Lord of lords, with humble reverence,
with the purity and faith, the repentance and love,
and the determined purpose that will help
to bring me salvation.
May I receive the sacrament of the Lord's Body and Blood,
and its reality and power.
Kind God, may I receive the body of
Your Only-Begotten Son, our Lord Jesus Christ,
born from the womb of the Virgin Mary,
and so be received into His Mystical Body
and numbered among His Members.
Loving Father,
as on my earthly pilgrimage I now receive Your Beloved Son
under the veil of a sacrament,
may I one day see Him face to face in glory,
Who lives and reigns with You forever and ever. Amen.

Ave Maria (Antiphona) *[Marian]*

I.

Cantor (Ave Maria) All

A - ve Ma - rí - a, * grá - ti - a ple - na, Dó - mi - nus te - cum,

Hail, Mary, full of grace, the Lord is with thee;

be - ne - dí - cta tu in mu - li - é - re - bus, et be - ne - dí - ctus

blessed art thou among women and blessed is

fru - ctus ven - tris tu - i, Je - sus. San - cta Ma - rí - a,

fruit of Thy womb, Jesus. Holy Mary,

Ma - ter De - i, o - ra pro no - bis pec - ca - tó - ri - bus,

Mother of God, pray for us sinners,

nunc et in ho - ra mor - tis no - strae. A - men.

now and at the hour of our death. Amen.

All

Qui tol - lis pec - cá - ta mun - di, sú - sci - pe de - pre - ca -

[You] Who take away the sins of the world, receive

Priest / Cantor

ti - ó - nem no - - - stram. Qui se - des ad

our prayer. You who sit at

déx - te - ram Pa - tris, mi - se - ré - re no - bis.

the right hand of the Father, have mercy on us.

All Priest / Cantor

Quó - ni - am tu so - lus san - ctus. Tu so - lus Dó -

For You alone [are] holy. You alone [are] the

All

mi - nus. Tu so - lus Al - tís - si - mus,

Lord. You alone [are] the Most High,

Priest / Cantor

Je - su Chri - ste. Cum San - cto Spí - ri - tu,

Jesus Christ. With the Holy Spirit,

in gló - ri - a De - i Pa - - - tris.

in the glory of God the Father.

All

A - - - - - men.

So be it.

Opening Prayer

Priest: Orémus…..
Let us pray…..

The priest recites the text of this prayer, which is a Proper of the Mass, changing from day to day to words appropriate (that is, proper) *to the Mass being celebrated.*

All:

A- men.

So be it.

Ave María (Responsorium breve) *[Marian]*

This short version of the beloved "Hail Mary" prayer is a combination of the salutation of the Archangel Gabriel and St. Elizabeth's greeting to the Blessed Virgin.

VI. ***Refrain:*** ℟.

A - ve, Ma - rí - a, grá - ti - a ple - na:

Hail Mary, with grace replete:

Dó - - - - mi - nus te - cum.

The Lord is with you.

1. Be - ne - dí - cta tu in mu - li - é - ri - bus,

Blessed are you among women,

et be - ne - di - ctus fru - ctus ven - tris tu - i.

and blessed is the fruit of your womb.

Dó - mi - nus te - cum. Gló - ri - a Pa - tri,

The Lord is with you. Glory to the Father

et Fí - li - o, et Spi - rí - tu - i San - cto. ℟.

and to the Son, and to the Holy Spirit.

1. *Hail, Star of the Sea, gracious Mother of God, And ever Virgin, blessed door to heaven.*

2. *[You], obtaining that Ave from the mouth of Gabriel, establish us in peace.*

3. *Show us that you are [our] mother:*
   May He obtain through you [our] prayer,
   [He] who--born for us--suffered [Himself] to be yours.

4. *Praise be to God the Father, honor to Christ most high, [and] to the Holy Spirit, to the Trinity, one honor.*

Liturgy of the Word

We listen to the Word of God.

The First Reading

LC # 7

Priest / Cantor: Ver-bum Dó-mi-ni. *The Word of the Lord.*
All: De-o grá-ti-as. *To God thanks.*

The Responsorial Psalm

Cantor/choir may sing seasonal antiphon and Psalm from the Lectionary or the Gradual (proper). Proper Latin texts and English translations are found in the Gregorian Missal *(Solesmes, 1990).*

The Second Reading

LC # 8

Priest / Cantor: Ver-bum Dó-mi-ni. *The Word of the Lord.*
All: De-o grá-ti-as. *To God thanks.*

(A Sequence may follow the Second Reading)

Gospel Acclamation

LC # 9A

Al - le - lú - ia, Al - le - lú - ia. Al - le - lú - ia.

Or

Paschal Alleluia

Gregorian Missal

Al - le - - - - lú - ia.

Or

Festal Alleluia

LC # 9B

Al - le - lú - ia.

Or

Solemn Alleluia

LC # 9D

Al - le - lú - ia.

Ave Maris Stella *[Marian]*

This Marian hymn, which predates the 9th century, is from the Divine Office for Vespers on Marian feast days. Now it also appears in the Little Office of the Blessed Virgin Mary, as well as being used as a hymn at Benediction.

I.

1. A - ve, ma - ris stel - la,
2. Su - mens il - lud A - ve
3. Mon-stra te es - se ma - trem:
4. Sit laus De - o Pa - tri,

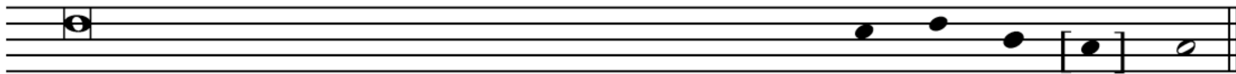
1. De - i Ma - ter al - ma, At - que sem - per
2. Ga - bri - é - lis o - re, Fun - da nos in
3. Su - mat per te, pre - ces: Qui pro no - bis
4. Sum-mo Chris - to de - cus, Spi - rí - tu - i

1. Vir - go, Fe - lix cae - li por - ta.
2. pa - ce, Mu - tans He - vae no - men.
3. na - tus Tu - lit es - se tu - us.
4. San - cto, Tri - bus ho - nor u - nus.

A - men.

(Luke 1:46-55)

All respond:



7. … et exal- *tá- vit* **hú**-mi-les.
and He has exalted the humble.

8. … et divites dimi- *sit in* **á**-nes.
and the rich He has sent away empty.

9. … recordátus misericór- *di- ae* **sú**-ae.
remembering His mercies.

10. … Abraham et sémini é- *jus in* **saé**-cul-la.
to Abraham and to the seed (children) of Him for ever.

11. … et Spiri- *tu- i* **Sán**-cto.
and to the Holy Spirit.

12. … et in saécula saecu- *lór- rum* **A**- men.
and unto ages of ages. Amen.

Lenten Gospel Acclamation



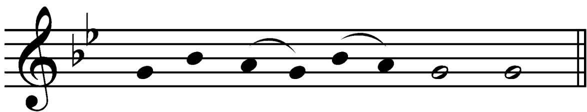
Or

Miserére Lenten Gospel Acclamation

LC # 10

Priest/Cantor:	Miserére mei, Deus: secúndum misericórdiam tuam.	*Have mercy on me, God: according to your pity.*

All:



Et secúndum multitúdinem miserationem tuárum, dele iniquitátem meam.	*And according to your abundant mercy, blot out my transgression.*
Miserére mei.	
Amplius lava me ab iniquitáte mea: et peccáto meo munda me.	*Wash me more from my iniquity: and from my sin cleanse me.*

Miserére mei.

Quóniam iniquitátem meam ego cognósco: et peccátum meum contra me est semper.

Because I know my transgression: and my sin is before me always.

Miserére mei.

The Gospel

LC # 11

Priest: Dó-mi-nus vo-bís-cum.
The Lord [be] with you.

All: Et cum spí-ri-tu tu-o.
And with your spirit.

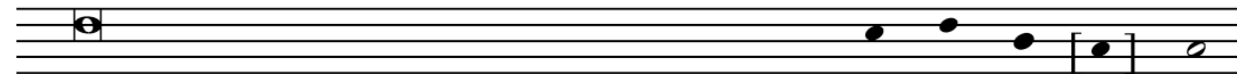
Priest: Lé-cti-o sanc-ti E-van-gé-li-i se-cún-dum Mat-thaé-um: / Mar-cum. / Lu-cam: / Jo-án-nem:
A reading of the holy Gospel according to

All: Gló-ri-a ti-bi, Dó-mi-ne.
Glory [be] to you O Lord.

Cantor:

7.	Depósuit po-téntes de *He has put down the mighty from (this) seat,*	**sé**-	de,	…
8.	Esuriéntes implévit *The hungry He has filled with good things:*	**bo**-	nis:	…
9.	Suscépit Israel púerum *He has helped Israel His servant,*	**sú**-	um:	…
10.	Sicut locútus est ad Pátres *Even as spoken has He to our fathers:*	**no**-	stros:	…
11.	Glória Pátri, et *Glory to the Father and to the Son,*	**Fí**-	li-o,	…
12.	Sicut érat in princípio, et nunc, et *Even as it was in the beginning, and is now, and always,*	**sém**-	per,	…

All respond: *(Luke 1:46-55)*



1. … anima *mé- a* **Dó**-mi-num.
   my soul (magnifies the greatness of) the Lord.
2. … in Déo salu- *tá- ri* **mé**-o.
   in God my Saviour.
3. … ecce enim ex hoc beátam me dicent ómnes gene- *ra- ti-* **ó**-nes.
   behold indeed from now on I shall be called blessed by all generations.
4. … et sánctus *nó- men* **é**-jus.
   and holy is His name.
5. … timén- *ti- bus* **é** -um.
   to those fearing Him.
6. … dispérsit supérbos ménte *cór- dis* **sú**-i.
   He has scattered the proud in the conceit of their heart.

The Reading of the Gospel

LC # 12

Priest — All

Ver-bum Dó - mi-ni. Laus ti-bi, Chri - ste.
The Gospel of the Lord. Praise [be] to You, Christ.

Homily

Profession of Faith (Credo)

We respond to hearing the Word of God by affirming our faith.

LC # 54

V. Priest / Cantor — Priest / Cantor

Cre-do in u-num De - um, Pa - trem o-mni-po-
I believe in one God, the Father Almighty,

tén-tem, fa-ctó-rem cae-li et ter-rae, vi-si-bí-li-um
Maker of heaven and of earth, [of] visible things

ó - mni-um et in-vi-si-bí - li-um.
all [of them] and of invisible things.

All

Et in u-num Dó-mi-num Je-sum Christum, Fí - li-um De - i
And in one Lord Jesus Christ, the Son of God

un - i - gén - i - tum, Priest / Cantor Et ex Pa - tre na - tum
only begotten, And from the Father born

an - te ó - mni - a saé - cu - la. All De - um de De - o,
before all ages. God from God,

lu-men de lú - mi - ne, De-um ve-rum de De - o ve - ro.
light from light, True God from True God.

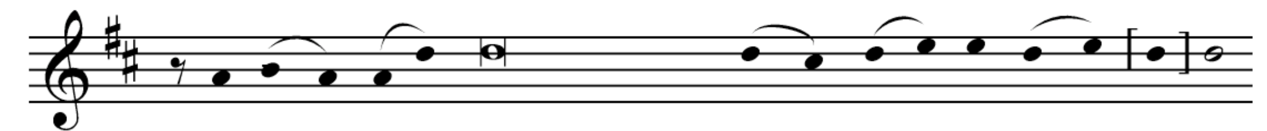
Priest / Cantor

Gé - ni-tum non fa - ctum, con-sub-stán-ti - a - lem Pa - tri:
Begotten, not made consubstantial with the Father:

per quem ó - mni-a fa - cta sunt. All Qui pro-pter nos hó-mi-nes,
through whom all things were made. Who for us men,

Magnificat *[Marian]*

Cantor:



1. Ma-gní-fi-cat * …
Magnify

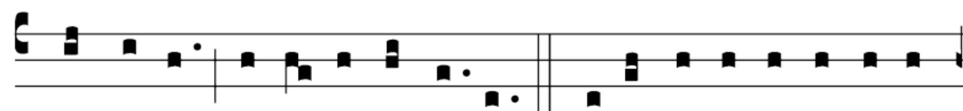
2. Et ex-sul-távit spí- ri- tus **mé-** us: …
And exultant is the my spirit:

3. Quia respéxit humilitátem ancíllae **sú-** ae: …
For He has regarded the humility of His handmaid:

4. Quia fécit míhi mágna qui **pót-** ens est: …
Because He has done to me great things (he) Who is mighty:

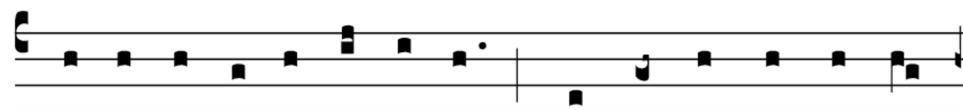
5. Et misericórdia éjus a progénie in pro- **gé-** ni-es …
And (the) mercy of Him (is) from generation to generation:

6. Fécit poténtiam in bráchio **sú-** o: …
He has done a mighty deed with His arm:



Dó-mi-ne, mi-se-ré-re no-stri. Fi-at mi-se-re-cór-di-a

Lord, have mercy for us. May your compassion be,



tu-a Dó-mi-ne su-per nos, quem-ád-mo-dum spe-rá-

Lord, over us, to the extent that



vi-mus in te. In te Dó-mi-ne spe-rá - vi:

in you. In you, Lord, I have trusted:



non con-fún-dar in ae-tér - num.

May I not be confused into eternity [forever].



et pro-pter no-stram sa-lú-tem de-scén-dit de cae-lis.

and for our salvation [He] descended from the heavens.



Et in-car-ná-tus est de Spí-ri-tu San - cto

And was made flesh from the Spirit Holy



ex Ma-rí-a Vír-gi-ne: Et ho-mo fa-ctus est. Cru-ci -

out of Mary Virgin: and man [He] was made. Crucified



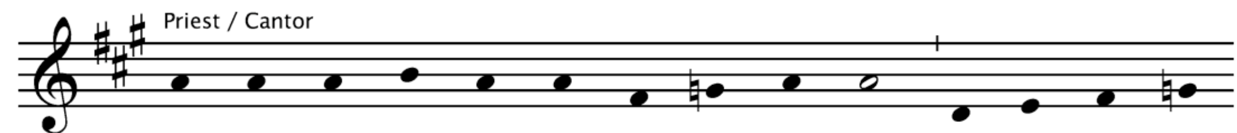
fí - xus é-ti-am pro no - bis: sub Pón-ti-o

also for us: under Pontius



Pi-lá-to; pas-sus, et se-púl - tus est.

Pilate; He suffered, and was buried.



Et re-sur-ré-xit tér-ti-a di-e, se-cún-dum Scrip-

And He rose again on the third day, according to the

All

tú - ras. Et a - scén - dit in cae - lum: se - det ad

Scriptures. And He ascended into heaven: He sits at

Priest / Cantor

déx - te - ram Pa - tris. Et í - te - rum ven - tú - rus

the right hand of the Father. And again He will come

est cum gló - ri - a, ju - di - cá - re vi - vos et mór - tu - os:

with glory to judge the living and the dead:

All

cu - jus re - gni non e - rit fi - nis. Et in Spí -

of whose kingdom not will there be an end. [I believe] in

ri - tum San - ctum Dó - mi - num, et vi - vi - fi - cán - tem:

the Spirit [that is] Holy the Lord, and giver of life:

Priest / Cantor

qui ex Pa - tre Fi - li - ó - que pro - cé - dit. Qui cum

who from the Father and the Son proceeds. Who with

et bé - ne - dic he - re - di - tá - ti tu - ae. Et re - ge

and bless your inheritance. And rule

e - os, et ex - tól - le il - los us - que in ae - tér - num.

them, and raise them all the way into eternity [forever].

Per sín - gu - los di - es, be - ne - dí - ci - mus te. Et lau -

During every day, we bless you. And

dá - mus no - men tu - um in saé - cu - lum, et in saé - cu - lum

praise your Name for ever and ever.

saé - cu - li. Dig - ná - re Dó - mi - ne di - e i - sto

Deign, Lord, this day

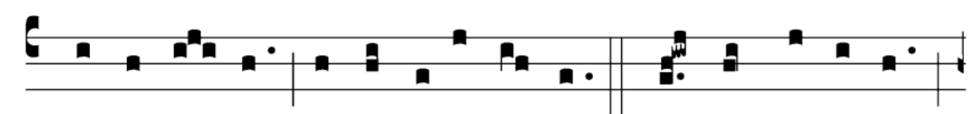
si - ne pec - cá - to nos cus - to - dí - re. Mi - se - ré - re nos - tri

without sin to preserve us. Have mercy for us,



cre - dén - ti - bus re - gna cae - ló - rum. Tu ad déx - te - ram

to believers the kingdom of the heavens. You at the right side



De - i se - des, in gló - ri - a Pa - tris. Ju - dex cré - de - ris

of God sit, in the glory of the Father. As Judge you are believed



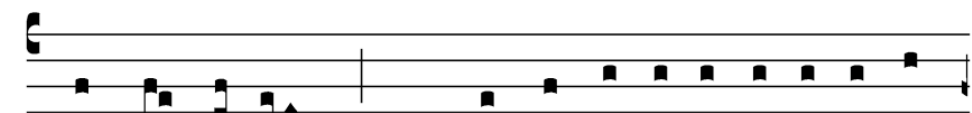
es - se ven - tú - rus. Te er - go quáe - su - mus, tu - is fá - mu - lis

to be coming. You therefore we beseech, your servants



súb - ve - ni, quos pre - ti - ó - so sán - gui - ne red - em - í - sti.

assist, Whom with precious blood you have redeemed.



Ae - tér - na fac cum sanc - tis tu - is in gló - ri - a nu -

Make [us] with your saints in eternal glory to



me - rá - ri. Sal - vum fac pó - pu - lum tu - um Dó - mi - ne,

be numbered. Make safe your people Lord,



Pa - tre et Fí - li - o si - mul ad - o - rá - tur, et con - glo -

the Father and the Son at the same time is adored, and is



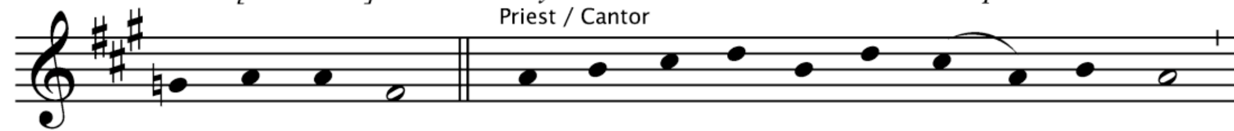
ri - fi - cá - tur: qui lo - cú - tus est per Pro - phé - tas.

glorified: who spoke through the prophets.



Et u - nam san - ctam ca - thó - li - cam et a - po - stó - li - cam

And [I believe] in one holy catholic and apostolic



Ec - clé - si - am. Con - fí - te - or u - num ba - ptí - sma

Church. I acknowledge one baptism



in re - mis - si - ó - nem pec - ca - tó - rum. Et ex - spé - cto

for the remission of sins. And I look for



re - sur - re - cti - ó - nem mor - tu - ó - rum Et vi - tam ven - tú - ri

the resurrection of the dead And the life of the coming

saé-cu-li. A - - - - - - - - men.
age. So be it.

General Intercessions

We offer up our petitions to God.

The priest, deacon, cantor, or lector sings/says the individual petitions, each time concluding:

Deacon or cantor / All

...ex-au-dí-re di-gné-ris. Te ro-gá-mus au-di nos.
may you deign to hear (us). You we ask hear us.



Ec-clé-si-a: Pa-trem im-mén-sae ma-je-stá-tis: Venerándum
Father of immense majesty: [He] must be adored,

tu-um ve-rum, et ú-ni-cum Fí-li-um: San-ctum quo-que
your true and only Son: Also the Holy

Pa-rá-cli-tum Spí-ri-tum. Tu rex gló-ri-ae, Chri-ste.
Spirit the Paraclete. You [are] King of glory, Christ.

Tu Pa-tris sem-pi-tér-nus es Fí-li-us. Tu ad li-be-rándum
You of the Father are the eternal Son. You, about to undertake

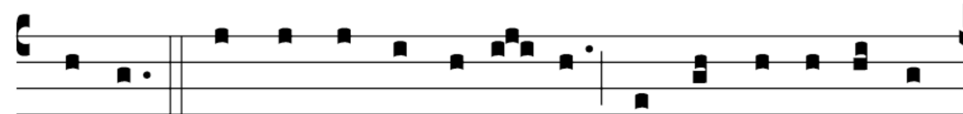
su-scep-tú-rus hó-mi-nem, non hor-ru-ís-ti Vír-gi-nis
the liberation of man, did not shrink from the Virgin's

ú-te-rum. Tu de-víc-to mor-tis a-cú-le-o, a-pe-ru-ís-ti
womb. You, having conquered death's sting, opened



nú-me-rus: Te már-ty-rum can-di-dá-tus lau-dat ex-ér-

You the white-robed army of Martyrs praise.



ci-tus. Te per or-bem ter-rá-rum san-cta con-fi-té-tur

You through the circle of lands the Holy Church confesses

Liturgy of the Eucharist

Preparation of the Altar and Gifts

Offertory

We bring forward our gifts of bread and wine, and the collection.

The Offertory Verse and/or a hymn may be sung when the gifts are brought forward. Proper Latin texts and English translations are found in the Gregorian Missal *(Solesmes, 1990).*

Priest: Oráte, fratres: ut meum ac vestrum sacrifícium acceptábile fiat apud Deum Patrem omnipoténtem.

Pray, brothers, that my sacrifice and yours may be made acceptable in the presence of God, the almighty Father.

All: Suscípiat Dóminus sacrifícium de mánibus tuis / ad laudem et glóriam nóminis sui / ad utilitátem quoque nostrum / totiúsque Ecclésiæ suæ sanctæ.

May the Lord accept the sacrifice from your hands, for the praise and glory of his name and also for our benefit and [the benefit] of all his holy Church.

Prayer over the Gifts

We offer our gifts, and ourselves, as members of the Mystical Body of Christ, to God the Father.

Priest: Orémus…. Per Christum Dominum nostrum.
Let us pray…. Through Christ, our Lord.

All: A- men.
So be it.

Eucharistic Prayer

Preface

We give thanks to the Father, through Christ, in the Holy Spirit for His works of Creation, Redemption, and Sanctification.

Priest: Dó-mi-nus vo - bís - cum.
The Lord [be] with you.

All: Et cum spí-ri-tu tu - o.
And with your spirit.

pro-clá-mant: San - ctus: San - ctus: San-ctus Dó - mi-nus De-us Sá-ba-oth. Ple-ni sunt cae-li et ter-ra ma-jes-tá-tis gló-ri-ae tu-ae. Te glo-ri-ó-sus A-po - sto-ló-rum cho-rus: Te pro-phe-tá-rum lau-dá-bi-lis

proclaim: Holy, Holy, Holy, Lord God of Hosts. Full are the heavens and earth of the majesty of Your glory. You the glorious choir of the Apostles, You the praiseworthy rank of the Prophets,

Te Deum *[Praise]*

This hymn, though attributed by tradition to St. Ambrose, is now known to be of older origin, possibly the work of Nicetas. This Trinitarian song of praise is used at the end of the Office of Readings [formerly called Matins] on any day on which the Gloria is sung at Mass. It is also sung in times of special celebration [the election of a pope, canonization of a saint, profession of a religious, consecration of a bishop, etc.].

III.

Te De-um lau-dá-mus: te Dó-mi-num con-fi-té-mur.
You, God, we praise: You, Lord, we confess.

Te ae-tér-num Pa-trem om-nis ter-ra ve-ne-rá-tur. Ti-bi
You, eternal Father, all the earth worships. To You

om-nes án-ge-li, ti-bi cae-li et u-ni-vér-sae pot-es-tá-tes:
all the angels; to You the heavens and the universal powers:

Ti-bi ché-ru-bim et sé-ra-phim in-ces-sá-bi-li vo-ce
To you the cherubim and seraphim with incessant voice

Priest — All

Sur sum cor - da. Ha - bé - mus ad Dó -
[Lift] upward [your] hearts. We have toward the

Priest

mi - num. Grá - ti - as a - gá - mus Dó - mi - no
Lord. Thanks we give to the Lord

All

De - o no - stro. Di - gnum et ju - stum est.
our God. Worthy and just it is.

The celebrant sings or says the Preface proper to the given Mass; then all join in the acclamation Sanctus.

Sanctus

We join the saints and angels in Heaven in unending praise.

Alternative Music Setting page 45 *LC # 17*

San - ctus, San - ctus, San - ctus Dó - mi - nus
Holy, Holy, Holy Lord

De - us Sá - ba - oth. Ple - ni sunt cae - li et ter - ra

God of Hosts. Full are the heavens and the earth

gló - ri - a tu - a. Ho - sán - na in ex - cél - sis.

with Your glory. Hosanna [God save] in the highest [places].

Be - ne - díc - tus qui ve - nit in nó - mi - ne Dó - mi - ni,

Blessed [is] [He] who comes in the name of the Lord,

Ho - sán - na in ex - cél - sis.

Hosanna [God save] in the highest [places].



[Eucharistic Prayer III starts on page 33]

2. *Lau-dá*te eum in vir**tú**-tibus **e**jus: * laudáte eum secúndum multitúdinem magni**tú**-dinis **e**-jus. ℟.

   Praise Him in His mighty works: Praise Him according to the multitude of His greatness.

3. *Lau-dá*te eum in **so**-no **tu**-bæ: * laudáte eum in psaltéri**o** et **éi**-thara.

   Praise Him in the sound of a trumpet: Praise Him on the stringed instrument and harp.

4. *Lau-dá*te eum in týmpa**no** et **chó**-ro: * laudáte eum in **chór**-dis et **ór**-gano.

   Praise Him on the drum and with dance: Praise Him on strings and with pipe.

5. *Lau-dá*te eum in cýmbalis benesonántibus, laudáte eum in cýmbalis jubi**la**-ti**ó**nis: * omnis spíritus **lau**-det **Dó**-minum. ℟.

   Praise Him with resounding cymbals, praise Him with rejoicing cymbals: Let every soul praise the Lord.

6. Glo-ria **Pa**-tri et **Fí**-lio, * et Spir**í**-tui **San**-cto.

   Glory be to the Father, and to the Son, and to the Holy Spirit.

7. Sicut erat in princípio et **nunc** et **sem**-per, * Et in sǽcula sæcu**ló**-rum.

   A-men. **R.**

   As it was in the beginning, and now, and always, and into the ages of ages. Amen.

Cantate Domino *[Praise]*

The antiphon is from Isaiah 42:10; the verses are the complete Psalm 150, the last of the three Laudate *psalms (148, 149, and 150) from which the office of Lauds takes its name. The* Cantate Domino *is used after benediction, sung directly after the Divine Praises. It has been largely replaced by the hymn* Holy God We Praise Thy Name.

Antiphon: ℟.
VII.

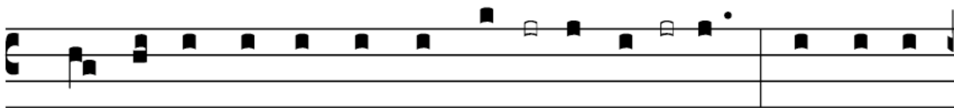


Can-tá-te Dó-mi-no * cán-ti-cum no-vum: laus e - jus
Sing to the Lord a new song: his praise



ab ex-tré-mis ter - rae.
is from the ends of the earth.

Verses:



1. *Lau-dá*-te Dó-mi-num in **sán** - ctis **e** - jus: * lau-dá-te
Praise the Lord in His holiness: Praise



e-um in fir-ma-mén-to vir-**tú** - tis **e** - jus.
Him in the firmament of His power.

Priest: Te ígitur, clementíssime Pater, per Jesum Christum, Fílium tuum, Dóminum nostrum, súpplices rogámus ac pétimus, uti accépta hábeas et benedícas hæc dona, hæc múnera, hæc sancta sacrifícia illibáta, in primis, quæ tibi offérimus pro Ecclésia tua sancta cathólica: quam pacificáre, custodíre, adunáre, et régere dignéris toto orbe terrárum: una cum fámulo tuo Papa nostro N. et Antístite nostro N. et ómnibus orthodóxis atque cathólicæ et apostólicæ fídei cultóribus.

Therefore, we, bending low, ask you, most merciful Father, through Jesus Christ, your Son, our Lord, and we seek that you might hold as acceptable and bless these gifts, these offerings, these holy undiminished sacrifices which we, in the first place, offer to you for your holy Catholic Church: which you see fit to grant peace, to guard, to unify, and to rule, in the whole world: together with your servant, our Pope N., and our Bishop N., and all orthodox worshipers of the catholic and apostolic faith.

Meménto, Dómine, famulórum famularúmque tuárum N. et N. et ómnium circumstántium, quorum tibi fides cógnita est et nota devótio, pro quibus tibi offérimus: vel qui tibi ófferunt hoc sacrifícium laudis, pro se suísque ómnibus: pro redemptióne animárum suárum, pro spe salútis et incolumitátis suæ: tibíque reddunt vota sua ætérno Deo, vivo et vero.

Be mindful, O Lord, of your servants N. & N. and of all standing here, whose faith and well-known devotion is known to you, for whom we offer to you or who offer to you this sacrifice of praise for themselves and all their [people]: for the redemption of their souls, for the hope of their salvation and well-being: and [who] render to you, the eternal and living God, their prayers.

Communicántes, et memóriam venerántes, in primis gloriósæ semper Vírginis Maríæ, Gene-

Sharing together and venerating in the first place the memory of the glorious always Virgin Mary,

trícis Dei et Dómini nostri Jesu Christi: sed et beáti Joseph, ejúsdem Vírginis Sponsi, et beatórum Apostolórum ac Mártyrum tuórum, Petri et Pauli, Andréæ, (Jacóbi, Joánnis, Thomæ, Jacóbi, Philíppi, Bartholomǽi, Matthǽi, Simónis, et Thaddǽi: Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni, Joánnis et Pauli, Cosmæ et Damiáni,) et ómnium Sanctórum tuórum, quorum méritis precibúsque concédas, ut in ómnibus protectiónis tuæ muniámur auxílio. (Per Christum Dóminum nostrum. Amen.)

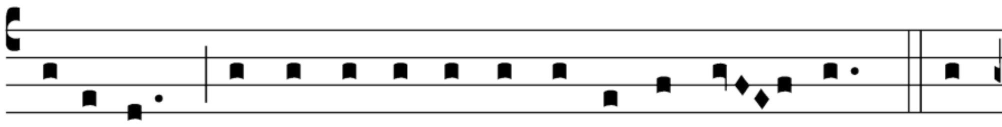
Mother of God, and of our Lord Jesus Christ: but also of Blessed Joseph, the spouse of the same Virgin, and of your blessed Apostles and Martyrs, of Peter and Paul, of Andrew, (James, John, Thomas, Philip, Bartholomew, Matthew, Simon, and Thaddeus, of Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian) and of all your saints, may you grant by their merits and prayers that in all things we might be fortified by the help of your protection. (Through Christ our Lord. Amen.)

Hanc ígitur oblatiónem servitútis nostræ, sed et cunctæ famíliæ tuæ, quǽsumus, Dómine, ut placátus accípias: diésque nostros in tua pace dispónas, atque ab ætérna damnatióne nos éripi et in electórum tuórum júbeas grege numerári. (Per Christum Dóminum nostrum. Amen.)

Therefore, we beseech, O Lord, that having been appeased, you might receive this offering of our servitude, but also of your whole family, and that you might arrange our days in your peace, and that you might order us to be snatched away from eternal damnation and to be numbered in the flock of your chosen ones. (Through Christ our Lord. Amen.)

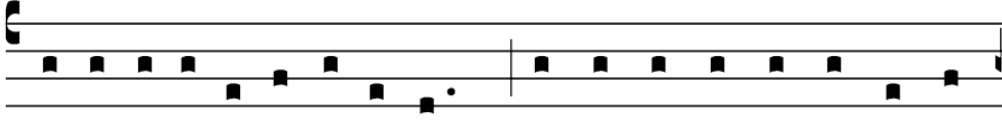
Quam oblatiónem tu, Deus, in ómnibus, quǽsumus, benedíctam, adscríptam, ratam, rationábilem, acceptabilémque fácere dignéris: ut nobis

We beseech you, God, in all things, that you might see fit to make this offering blessed, approved, valid, reasonable, and acceptable, so



cónde me: ne per-míttas me se-pa-rá-ri a te. Ab

hide me: do not permit me to be separated from You. From



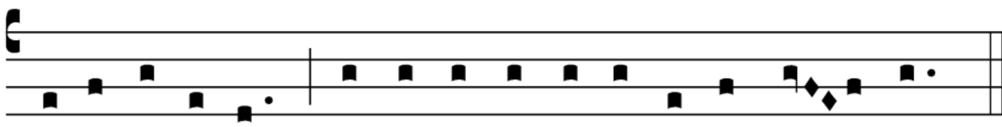
hoste malígno de-fénde me: in ho-ra mor-tis me-ae vo -

the malicious enemy defend me: in the hour of my death call



ca me. Et ju-be me ve-ní-re ad te: ut cum Sanctis

me. And bid me come to You: that with Your saints



tu-is laudem te in saé-cu-la sae-cu-ló-rum. A - men.

I may praise You forever and ever. Amen.

Ánima Christi *[Eucharist]*

The Ánima Christi *has never been in liturgical use in the Church, but is popular as a thanksgiving after communion. The text dates to the first half of the 14th century, and its recitation was richly indulgenced by Pope John XXII in 1330.*

VIII.

Á - ni - ma Chri-sti, sanc-tí - fi - ca me: Cor-pus Chris-ti,
Soul of Christ, sanctify me: Body of Christ,

sal-va me. San-guis Chris-ti, in - é - bri - a me: a-qua lá - te-
save me. Blood of Christ, inebriate me: water from

ris Chris-ti, la - va me. Pás - si - o Chris-ti, con-fór-ta me:
side of Christ, wash me. Passion of Christ, comfort me:

O bone Je-su, ex-áu-di me. In-tra tu-a vúl-ne-ra abs-
O good Jesus, hear me. Within Your wounds

Corpus et Sanguis fiat dilectíssimi Fílii tui, Dómini nostri Jesu Christi.

that it may become for us the Body and Blood of your most beloved Son, our Lord Jesus Christ.

Qui, prídie quam paterétur, accépit panem in sanctas ac venerábiles manus suas, et elevátis óculis in caelum ad te Deum Patrem suum omnipoténtem, tibi grátias agens, benedíxit, fregit, dedítque discípulis suis, dicens:

Who the day before he suffered took bread into his holy and venerable hands, and his eyes having been lifted up to heaven to you God, his almighty Father, giving thanks to you, he blessed [it], broke [it], and gave [it] to his disciples, saying:

“Accípite et manducáte ex hoc omnes: Hoc est enim Corpus Meum, quod pro vobis tradétur.”

"Take and eat from this, all [of] you. For this is my Body, which will be handed over for you."

Símili modo, postquam cenátum est, accípiens et hunc præclárum cálicem in sanctas ac venerábiles manus suas, item tibi grátias agens, benedíxit, dedítque discípulis suis, dicens:

In a similar manner, after it was eaten, picking up also this splendid chalice into his holy and venerable hands, likewise giving thanks to you, he blessed [it] and gave [it] to his disciples, saying:

“Accípite et bíbite ex eo omnes: Hic est enim calix Sánguinis Mei, novi et ætérni testaménti, qui pro vobis et pro multis effundétur in remissiónem peccatórem. Hoc fácite in meam commemoratiónem.”

"Take and drink from this, all [of] you. For this is the cup of my Blood, of the new and eternal covenant, which for you and for many will be poured out for the remission of sins. Do this in my memory."

LC # 18

IV. Priest — All

Mys-té - ri-um fí-de-i. Mor-tem tu - am an-nun-ti-
The mystery of faith. Your death we announce

á-mus, Dó - mi-ne, et tu - am re-sur-re-cti-
O Lord, and Your resurrection

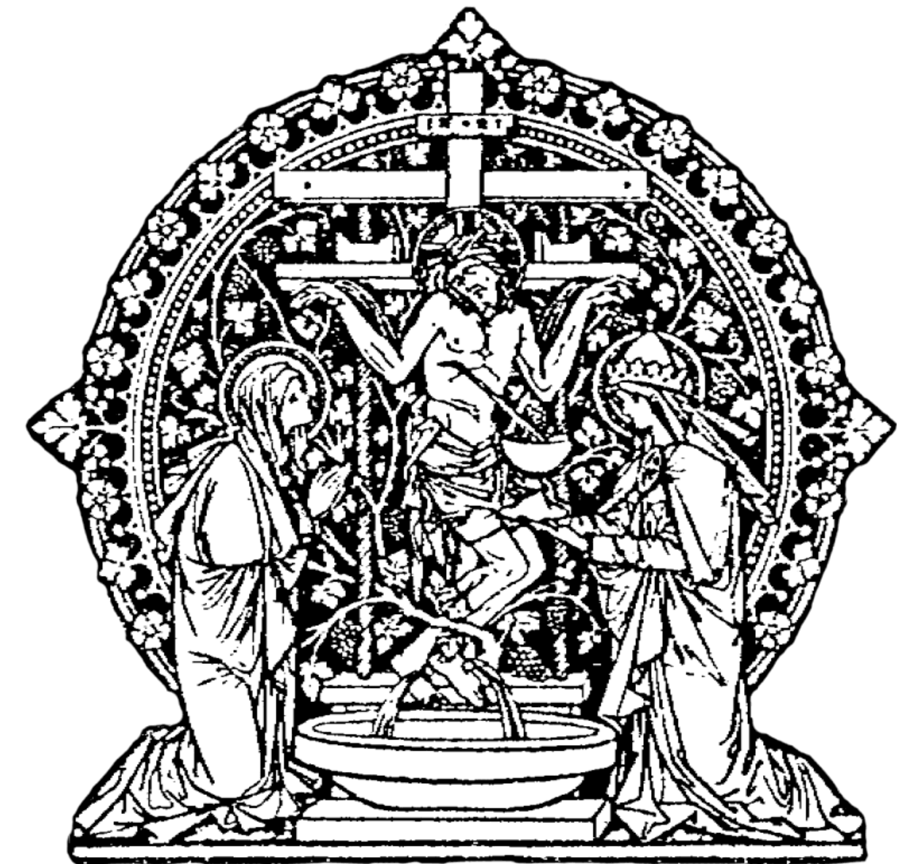
ó-nem con-fi-té - mur do - nec vé-ni - as.
we profess until You may come.

Unde et mémores, Dómine, nos servi tui, sed et plebs tua sancta, ejúsdem Christi, Fílii tui, Dómini nostri, tam beátæ passiónis, necnon et ab ínferis resurrectiónis, sed et in cælos gloriósæ ascensiónis: offerimus præcláræ majestáti tuæ de tuis donis ac datis hóstiam puram, hóstiam sanctam, hóstiam immaculátam, Panem sanctum vitæ ætérnæ et Cálicem salútis perpétuæ.

Wherefore, O Lord, we your servants and your holy people, mindful of the so blessed passion of the same Christ, your Son, our Lord, as well as also of [his] resurrection from the lower regions, but also of [his] glorious ascension into the heavens, [we] offer to your splendid majesty, from your gifts and from the things given [to us], a pure victim, a holy victim, an immaculate victim, the holy Bread of eternal life and the Cup of perpetual salvation.

O Je-su dul - cis! O Je-su pi - e!
O Jesus sweet! O Jesus loyal!

O Je - su, fi-li Ma-rí - ae!
O Jesus, son of Mary!



Ave verum Corpus *[Eucharist]*

This Eucharistic hymn is based on a poem attributed to Pope Innocent VI, deriving from a 14th-century manuscript from the Abbey of Reichenau, Lake Constance. Sung at the elevation during the Middle Ages, it is now standardly used for benediction.

VI.

Cantor (1st Ave verum) All

1. A - ve ve-rum Cor-pus na-tum de Ma-rí - a
Hail true Body born of Mary

2. Ve - re pas-sum, im-mo-lá-tum in cru-ce pro
Truly having suffered, sacrificed on the Cross for

1. Vír - gi-ne: 3. Cu-jus la-tus per-fo-rá - tum
Virgin: Whose side pierced

2. hó - mi-ne. 4. Es-to no-bis prae-gu-stá - tum
man. Be for us a foretaste

3. flu-xit a-qua et sán - gui-ne:
flowed with water and blood:

4. mor-tis in ex - á - mi-ne:
of death in the trial.

Supra quæ propítio ac seréno vultu respícere dignéris: et accépta habére, sícuti accépta habére dignátus es múnera púeri tui justi Abel, et sacrifícium Patriárchæ nostri Abrahæ, et quod tibi óbtulit summus sacérdos tuus Melchísedech, sanctum sacrificium, immaculátam hóstiam.

Upon which, may you see fit to look with a merciful and serene countenance and to hold as acceptable, as a holy sacrifice, an unspotted victim, as you saw fit to hold as acceptable the offerings of your just servant Abel, and the sacrifice of our patriarch Abraham, and that which your high priest Melchisedech offered to you.

Súpplices te rogámus, omnípotens Deus: jube hæc perférri per manus sancti Ángeli tui in sublíme altáre tuum, in conspéctu divínæ majestátis tuæ, ut, quotquot ex hac altáris participatióne sacrosánctum Fílii tui Corpus et Sánguinem sumpsérimus, omni benedictióne cælésti et grátia repleámur. (Per Christum Dóminum nostrum. Amen.)

On bended knee, we ask you, omnipotent God: order that these things be carried through the hands of your holy Angel to your altar on high in the sight of your divine majesty, so that, we however many, [who] have taken the sacrosanct Body and Blood of your Son from this participation of the altar, may be filled with all celestial blessing and grace.
(Through Christ our Lord. Amen.)

Meménto étiam, Dómine, famulórum famularúmque tuárum (N. et N.) qui nos præcessérunt cum signo fídei, et dórmiunt in somno pacis. Ipsis, Dómine, et ómnibus in Christo quiescéntibus, locum refrigérii, lucis et pacis, ut indúlgeas, deprecámur. (Per Christum Dóminum nostrum. Amen.)

Be mindful also, O Lord, of your servants (N. and N.) who have preceded us with the sign of faith and [who] sleep in the sleep of peace. To them themselves, Lord, and to all resting in Christ, we pray that you might grant them a place of consolation, of light, and of peace. (Through Christ our Lord. Amen)

Nobis quoque peccatóribus fámulis tuis, de multitúdine miseratiónum tuárum sperántibus, partem áliquam et societátem donáre dignéris, cum tuis sanctis Apóstolis et Martýribus: cum Joánne, Stéphano, Matthía, Bárnaba, (Ignátio, Alexándro, Marcellíno, Petro, Felicitáte, Perpétua, Ágatha, Lúcia, Agnéte, Cæcília, Anastásia) et ómnibus Sanctis tuis: intra quorum nos consórtium, non æstimátor mériti, sed véniæ, quǽsumus, largítor admítte. Per Christum Dóminum nostrum.

Also to us sinners, your hopeful servants, may you see fit to grant from the multitude of your mercies some part and fellowship with your holy Apostles and Martyrs: with John the Baptist, Stephen, Matthias, Barnabas, (Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia) and all your saints: among whose fellowship admit us, we beseech [you], not as one who appraises of merit, but as one who grants of grace. Through Christ our Lord.

Per quem hæc ómnia, Dómine, semper bona creas; sanctíficas, vivíficas, benedícis, et præstas nobis.

Through whom, O Lord, you give us all these good things; you always create, and make them holy, and give them life.



[Doxology continues on page 37]

3. Tu nos pa - sce, nos tu - é - re, Tu nos bo - na fac
You us feed, us protect, You us good things make
4. Tu - os i - bi com - men - sá - les, Co - hae - ré - des et
Your there companions at the table, Co - heirs and

3. vi - dé - re In ter - ra vi - vén - ti - um.
to see in the land of the living.
4. so - dá - les Fac san - ctó - rum cí - vi - um.
members make [us] of the holy citizens.

A - men. Al - le - lú - ia.

Ecce panis Angelórum *[Eucharist]*

The text of this Eucharistic hymn, also written by St. Thomas Aquinas, is the short form of the Lauda Sion, *the Sequence for the feast of Corpus Christi.*

VII.

1. Ec - ce pa - nis An - ge - ló - rum, Fa - ctus ci - bus
Behold Bread of Angels, having become food
2. In fi - gú - ris prae - si - gná - tur, Cum I - sá - ac
In signs He is prefigured, When Isaac

1. vi - a - tó - rum: Ve - re pa - nis fi - li - ó - rum,
of pilgrims: Truly the bread of the children
2. im - mo - lá - tur. A - gnus Pa - schae de - pu - tá - tur,
is offered, [When] the Lamb of Passover is appointed,

1. Non mit - tén - dus cá - ni - bus. 3. Bo - ne Pas - tor,
not to be thrown to the dogs. Good Shepherd,
2. Da - tur man - na pá - tri - bus. 4. Tu qui cun - cta
[When] is given manna to the fathers. You who all things

3. pa - nis ve - re, Je - su, no - stri mi - se - ré - re:
bread indeed, Jesus, on us have mercy:
4. scis et va - les, Qui nos pa - scis hic mor - tá - les:
know and influence, Who us feed here as mortals:

Priest: Vere Sanctus es, Dómine, et mérito te laudat omnis a te cóndita creatúra, quia per Fílium tuum, Dóminum nostrum Jesum Christum, Spíritus Sancti operánte virtúte, vivíficas et sanctíficas univérsa, et pópulum tibi congregáre non désinis, ut a solis ortu usque ad occásum oblátio munda offerátur nómini tuo.

You are truly holy, Lord, and rightly every creature preserved by you praises you, because through your Son, our Lord Jesus Christ, by the operant power of the Holy Spirit, you make all things live and you make them holy, and you do not cease to gather together the people to you, so that from the rising of the sun to its setting, a pure offering may be offered to your name.

Súpplices ergo te, Dómine, deprecámur, ut hæc múnera, quæ tibi sacránda detúlimus, eódem Spíritu sanctificáre dignéris, ut Corpus et Sanguis fiant Fílii tui Dómini nostri Jesu Christi, cujus mandáto hæc mystéria celebrámus.

On bended knee, therefore, we pray you, Lord, that you might see fit to sanctify these offerings which we have brought to you to be made holy, so that they may become the Body and Blood of your Son, our Lord Jesus Christ, at whose command we celebrate these mysteries.

Ipse enim in qua nocte tradebátur accépit panem et tibi grátias agens benedíxit, fregit, dedítque discípulis suis, dicens:

For He himself on that night in which he was handed over, he took bread and giving thanks to you, he blessed [it], broke [it], and gave [it] to his disciples, saying:

"Accípite et manducáte ex hoc omnes: Hoc est enim Corpus Meum, quod pro vobis tradétur."

"Take and eat from this, all [of] you. For this is my Body, which will be handed over for you."

Símili modo, postquam cená-

In a similar manner, after it was

tum est, accípiens cálicem, et tibi grátias agens benedíxit, dedítque discípulis suis, dicens:

eaten, taking the chalice and giving thanks to you, he blessed [it] and gave [it] to his disciples, saying:

“Accípite et bíbite ex eo omnes: Hic est enim calix Sánguinis Mei, novi et ætérni testaménti, qui pro vobis et pro multis effundétur in remissiónem peccatórum. Hoc fácite in meam commemoratiónem.”

"Take and drink from this, all [of] you. For this is the cup of my Blood, of the new and eternal covenant, which for you and for many will be poured out for the remission of sins. Do this in my memory."

LC # 18

IV.

Priest

Mys-té-ri-um fí-de-i.
The mystery of faith.

All

Mor-tem tu-am an-nun-ti-á-mus, Dó-mi-ne,
Your death we announce O Lord,

et tu-am re-sur-re-cti-ó-nem con-fi-té-mur do-nec vé-ni-as.
and Your resurrection we profess until You may come.

VIII.

1. O sa-lu-tá-ris Hós-ti-a, Quae cae-li pan-dis ó-sti-um, Bel-la pre-munt ho-stí-li-a, Da ro-bur, fer au-xí-li-um.
O salvation's Victim, Who of heaven opens the gate, Wars oppress [us], hostile [wars], Give [us] strength, bring [us] help.

2. U-ni tri-nó-que Dó-mi-no Sit sem-pi-tér-na gló-ri-a, Qui vi-tam si-ne tér-mi-no No-bis do-net in pá-tri-a. A-men.
To the one and Triune Lord Be everlasting glory, Who life without end To us shall give in [our] fatherland.

O Salutáris Hóstia *[Eucharist]*

One of the many Eucharistic hymns from the Mass for Corpus Christi composed by St. Thomas Aquinas, O Salutáris Hóstia *takes its text from the longer* Verbum Supérnum Pródiens. *An alternative version in chant notation appears on the facing page.*

1. O sa - lu - tá - ris Hós - ti - a, Quae cae - li
O salvation's Victim, Who of heaven

2. U - ni tri - nó - que Dó - mi - no Sit sem - pi -
To the One and Triune Lord Be everlasting

1. pan - dis ó - sti - um, Bel - la pre - munt ho -
opens the gate, Wars oppress [us],

2. ter - na gló - ri - a: Qui vi - tam si - ne
glory Who life without

1. stí - li - a, Da ro - bur fer au - xí - li - um.
hostile [wars], Give [us] strength, bring [us] help.

2. tér - mi - no No - bis do - net in pá - tri - a.
end To us shall give in [our] fatherland.

Mémores ígitur, Dómine, ejúsdem Fílii tui salutíferæ passiónis necnon mirábilis resurrectiónis et ascensiónis in cælum, sed et præstolántes álterum ejus advéntum, offérimus tibi, grátias referéntes, hoc sacrifícium vivum et sanctum.

Mindful therefore, Lord, of the saving passion, as well as of the marvelous resurrection and ascension into heaven of your same Son, but also expecting his second coming, we, returning thanks to you, offer this living and holy sacrifice.

Réspice, quǽsumus, in oblatiónem Ecclésiæ tuæ et, agnóscens Hóstiam, cujus voluísti immolatióne placári, concéde, ut qui Córpore et Sánguine Fílii tui refícimur, Spíritu ejus Sancto repléti, unum corpus et unus spíritus inveniámur in Christo.

Look, we beseech, on the offering of your Church and, recognizing the Victim by whose sacrifice you wished to be appeased, grant that we who are restored by the Body and Blood of your Son may become one body and one spirit in Christ.

Ipse nos tibi perfíciat munus ætérnum, ut cum eléctis tuis hereditátem cónsequi valeámus, in primis cum beatíssima Vírgine, Dei Genetríce María, cum beátis Apóstolis tuis et gloriósis Martýribus (cum sancto N.) et ómnibus Sanctis, quorum intercessióne perpétuo apud te confídimus adjuvári.

May He himself make us an everlasting offering to you so that with your chosen one we may be able to obtain [your] inheritance, in the first place with the most Blessed Virgin Mary, the Mother of God, and with your blessed Apostles and glorious Martyrs, (with Saint N.) and all the Saints, by whose perpetual intercession before you we are confident to be helped.

Hæc Hóstia nostræ reconciliatiónis profíciat, quǽsumus, Dómine, ad totíus mundi pacem atque salútem. Ecclésiam

May this victim of our reconciliation advance, we beseech, Lord, toward the peace and

tuam, peregrinántem in terra, in fide et caritáte firmáre dignéris cum fámulo tuo Papa nostro N. et Epíscopo nostro N., cum episcopáli órdine et univérso clero et omni pópulo acquisitiónis tuæ.

salvation of the whole world. May you see fit to strengthen your pilgrim Church on earth in faith and charity, together with our Pope N. and our Bishop N., with all the bishops and clergy, and all the people of your acquisition [you have acquired].

Votis hujus famíliæ, quam tibi astáre voluísti, adésto propítius. Omnes fílios tuos ubíque dispérsos tibi, clemens Pater, miserátus conjúnge.

Be favorable to the prayers of this family which you have willed to stand near you. Having pitied all your children dispersed everywhere, join [them] together to you, merciful Father.

Fratres nostros defúnctos et omnes qui, tibi placéntes, ex hoc sǽculo transiérunt, in regnum tuum benígnus admítte, ubi fore sperámus, ut simul glória tua perénniter satiémur, per Christum Dóminum nostrum, per quem mundo bona cuncta largíris.

Our deceased brothers and all who [while] pleasing you have gone across from this age, kindly admit into your kingdom, where we hope we are going to be so that at the same time we may be eternally satisfied by your glory, through Christ our Lord, through whom you bestow all good things to the world.



cónfitens, Peto quod petívit latro pǽnitens.

confessing, I ask what the penitent thief asked.

4. Plagas, sicut Thomas, non intúeor Deum tamen meum te confíteor:
   Fac me tibi semper magis crédere, In te spem habére, te dilígere.

I do not gaze upon wounds as Thomas [did], Nevertheless I confess You [to be] my God:
Make me always believe more in You, To have hope in You, to hold You dear.

5. O memoriále mortis Dómini, Panis vivus vitam præstans hómini,
   Præsta meæ menti de te vívere, Et te illi semper dulce sápere.

O memorial of the death of the Lord, Living bread, offering life to man,
Guarantee that my mind live for You, And that it always savour You sweetly.

6. Pie pellicáne Jesu Dómine, me immúndum munda tuo sánguine,
   Cujus una stilla salvum fácere Totum mundum quit ab omni scélere.

Pious pelican, Jesus Lord,
Cleanse me, the unclean, by Your blood,
One drop of which is able to make safe The whole world from all sin.

7. Jesu, quem velátum nunc aspício, Oro fiat illud quod tam sítio:
   Ut te reveláta cernens fácie, Visu sim beátus tuæ glóriæ. Amen.

Jesus, Whom I now contemplate concealed, I pray that the thing for which I thirst so much may be done:
That, seeing You with Your face revealed, I may be blessed by the vision of your glory. Amen.

Adóro te devóte *[Eucharist]*

Attributed to St. Thomas Aquinas, this Eucharistic hymn is also used on the feast of Corpus Christi.

V.

1. A-dó-ro te de-vó-te, lá-tens Dé-i-tas, Quae sub his
I adore You devoutly, hidden Deity, Who under these

fi-gú-ris ve-re lá-ti-tas: Ti-bi se cor me-um to-tum
forms is truly hidden: To You my heart makes itself wholly

súb-ji-cit, Qui-a te con-tém-plans to-tum dé-fi-cit.
subject, Because, beholding You, it wholly comes to nothing.

--Underlining indicates syllable sung on two notes.

2. Visus, tactus, gustus in te fállitur, Sed audítu solo tuto créditor:
Credo quidquid dixit Dei Fílius: Nil hoc verbo veritátis vérius.

Seeing, touching, tasting in You are deceived, But hearing alone is safely believed:
I believe whatever the Son of God said: Nothing more true [than] this word of truth.

3. In cruce latébat sola Déitas, At hic latet simul et humánitas:
Ambo tamen credens atque

On the cross was concealed the Godhead alone, But here is hidden at the same time also the humanity:
Nevertheless both believing and

Doxology

Priest: Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipoténti, in unitáte Spíritus Sancti, omnis honor et glória per ómnia sǽcula sæculórum.

Through him, with him and in him, is to you, God the Father almighty, in the unity of the Holy Spirit, all honor and glory through all the ages of ages [forever].

All: A-men.
So be it.

Communion Rite

We receive the gift of Christ’s Body and Blood.

The Lord’s Prayer

Priest: Præcéptis salutáribus móniti et divína institutióne formáti,
Warned by saving commands and guided by divine instruction,

Priest

au-dé-mus dí-ce-re:
we dare to say:

Pater Noster [Our Father]

LC #20

Pa - ter nos - ter qui es in cae - lis: san - cti - fi - cé - tur
Our Father who art in the heavens: may it be made holy

no - men tu - um: ad - vé - ni - at reg - num tu - um;
Your name: may [it] come Your kingdom;

fi - at vo - lún - tas tu - a, sic - ut in cae - lo, et in
may it be done Your will, as in heaven, also on

ter - ra. Pa - nem no - strum co - ti - di - á - num
earth. Bread [our] daily

da no - bis hó - di - e; et di - mít - te no - bis dé - bi - ta
give to us today; and dismiss for us our debts,

no - stra, sic - ut et nos di - mít - ti - mus de - bi - tó - ri - bus
as also we dismiss our debtors;



Panis angélicus *[Eucharist]*

The Panis Angélicus *is from the Corpus Christi mass setting by St. Thomas Aquinas, and is the penultimate strophe of* Sacris Solémniis.

1. Pa - nis an - gé - li-cus fit pa-nis hó - mi - num;
The Bread of angels becomes the bread of men;

2. Te tri - na Dé - i-tas ú - na-que pó - sci - mus,
You, Triune Diety and one, we beg,

1. Dat pa-nis coé - li - cus fi - gú - ris tér - mi-num:
Given by the Bread of heaven to types [an] ending:

2. Sic nos tu ví - si - ta, sic - ut te có - li - mus;
So [may] we [by] You be visited as You we worship:

1. O res mi - rá - bi - lis! man-dú - cat Dó - mi - num
O thing of wonder! he eats [his] Lord:

2. Per tu - as sé - mi - tas duc nos quo tén - di - mus,
Through Your paths lead us whither we are striving,

1. Pau-per, ser-vus, et hú - mi-lis.
The poor, the slave, and the humble.

2. Ad lu - cem quám in - há - bi-tas. A - men.
To the Light which You inhabit.

nos-tris; et ne nos in - dú - cas in ten - ta -
and not us may [You] lead into temptation;

ti - ó - nem; sed lí - be - ra nos a ma - lo.
but free us from evil.

Priest: Líbera nos, quæsumus, Dómine, ab ómnibus malis, da propítius pacem in diébus nostris, ut, ope misericórdiæ tuæ adjúti, et a peccáto simus semper líberi et ab omni perturbbatióne secúri: exspectántes beátam spem …

Free us, we beseech, Lord, from all evils; [you are] merciful, give peace in our days so that, helped by the riches of your mercy, we may be always free from sin and secure from every disturbance, [while] awaiting the blessed hope …

Priest

...et advéntum Salvató - ris no - stri Je-su Chri - sti.
...and the coming of our Savior Jesus Christ.

All

Qui - a tu - um est re - gnum, et po - tés - tas,

For yours is the kingdom, and the power,

et gló - ri - a in sáe - cu - la.

and the glory into the ages (forever).

Deacon/Priest: Dómine Jesu Christe, qui dixísti Apóstolis tuis: Pacem relínquo vobis, pacem meam do vobis: ne respícias peccáta nostra, sed fidem Ecclésiæ tuæ; eámque secúndum voluntátem tuam pacificáre et coadunáre dignéris. Qui vivis et regnas in sǽcula sæculórum.

Lord Jesus Christ, you who said to your apostles: Peace I leave to you, my peace I give to you. Let you not look at our sins, but the faith of your Church, and may you deign to grant her peace according to your will. [You] who live and reign into the ages of ages.

All: **Amen.**

Rite of Peace

We exchange the sign of Christ's peace.

Deacon/Priest: Pax Dómini sit semper vobíscum.
The peace of the Lord be with you always.

4. Ut car - ná - les fú - ri - as Pro - pél - lens, nos fá - ci - as Te - cum

That, defeating carnal cravings, make us to live faithfully

pi - e ví - ve - re. A - men.

with you. Amen.

O panis dulcíssime *[Eucharist]*

This 12th or 13th century hymn concerning the Real Presence appears in missals as a sequence until the Tridentine liturgical reform of the 16th century removed all but a few sequences from the modern liturgy.

I.

1. O pa-nis dul-cís-si-me, O fi-dé-lis á-ni-mae Vi-tá-lis re-féc-ti-o!
O sweetest bread, O of the faithful soul the vital refreshment!

2. O Pas-chá-lis víc-ti-ma, A-gne man-sue-tís-si-me, Le-gá-lis ob-lá-ti-o!
O Paschal victim, tamest Lamb, lawful offering!

3. In te nos ut u-ni-as, Et vir-tú-te mú-ni-as, Da te di-gne sú-me-re.
That we be united in you and protected by [your] power, allow us to receive you worthily.

All: **Et cum spíritu tuo.**
And with your spirit.

Deacon/Priest: Offérte vobis pacem.
Offer each other [the sign of] peace.

Breaking of the Bread

Agnus Dei

Alternative Music Setting page 46 *LC # 23*

Cantor (1st Agnus Dei) — All

A-gnus De - i, qui tol-lis pec-cá-ta mun-di: mi-se-ré-re no - bis.
Lamb of God, [You] who take away the sins of the world: have mercy on us.

All

A-gnus De - i, qui tol-lis pec-cá-ta mun-di: do-na no-bis pa - cem.
Lamb of God, [You] who take away the sins of the world: give to us peace.

Communion

We receive Jesus, who offered Himself up for the Life of the world.

Priest: Ecce Agnus Dei, ecce qui tollit peccáta mundi. Beáti qui ad cenam Agni vocáti sunt.

Behold the Lamb of God; behold [He] who takes away the sins of the world. Blessed [are those] who to the dinner of the Lamb are called.

All: **Dómine, non sum dignus /ut intres sub tectum meum, sed tantum dic verbo, / et sanábitur ánima mea.**

Lord, I am not worthy that you should enter under my roof, but only speak with a word and my soul shall be healed.

Communion Verse

Sung by the cantor when the priest receives Communion. Proper Latin texts and English translations are found in the Gregorian Missal *(Solesmes, 1990); also, refer to Communion Antiphon in the missalette, if available.*

Prayer after Communion

*The celebrant sings or says the prayer proper to the given Mass, concluding with "...*per Christum Dóminum nostrum."

All respond:

A- men.

So be it.

2. In Dómino gloriábitur ánima mea, áudiant mansuéti et læténtur. ℟.

In the Lord shall my soul be praised; let the humble hear and rejoice.

3. Magnificáte Dóminum mecum, et exaltémus nomen ejus in idípsum. ℟.

Magnify the Lord with me; and let us glorify His name together.

4. Exquisívi Dóminum, et exaudívit me et ex ómnibus terróribus meis erípuit me. ℟.

I sought the Lord, and he heard me: and he snatched me away from all my terrors.

5. Respícite ad eum, et illu-minámini, et fácies vestræ non confundéntur. ℟.

Look upon Him and be enlightened: and your faces will not be put to shame.

6. Iste pauper clamávit, et Dóminus exaudívit eum et de ómnibus tribulatiónibus ejus salvávit eum. ℟.

This poor man cried, and the Lord heard him: and from all his troubles he saved him.

Gustáte et vidéte *[Eucharist]*

Gustáte et vidéte *is the Communion antiphon for the 14th Sunday in Ordinary Time and other occasions (e.g., The Sacred Heart) from the* Gregorian Missal.

Antiphon: ℟. Ps. 33:9

III.

Gu - stá - te et vi - dé - te, quó - ni - am su - á - vis
Taste and see how sweet

est Dó - mi - nus: Be - á - tus vir, qui spe - rat
is the Lord: blesssed the man who hopes

in e - o.
in Him.

Verses (Cantor/choir): *Ps. 33: [2,3,4,5,6,7]*

1. Benedícam Dóminum in omni témpore, semper laus ejus in ore meo. ℟.	*I will bless the Lord in all times, His praise always in my mouth.*

Concluding Rites

We receive blessing and are sent forth into the world.

Blessing

Priest: Dóminus vobíscum
The Lord [be] with you.

All: Et cum spí - ri - tu tu - o.
And with your spirit.

Priest: Benedícat vos omnípotens Deus, Pater, et Fílius, †
May almighty God bless you, the Father, and the Son,

et Spíritus Sanctus.
and the Holy Spirit.

All: A- men.
So be it.

Dismissal

LC # 27

Priest: I - te, mis - sa est.
Go, the Mass is [finished].

All: De - o grá - ti - as.
To God [be] thanks.

Or

Alternative setting: Mass XI

LC pg.118

Priest

I - te, mis - - - - - sa - est.

Go, the Mass is [finished].

All

De - o grá - - - - - ti - as.

To God [be] thanks.

Or

Easter Season Dismissal

LC # 34

Priest

I - te, mis-sa est, al - le - lú - ia, al-le - lú - ia.

Go, the Mass is [finished] allelúia, allelúia

All

De-o gra-ti-ás, al - le - lú - ia, al-le - lú - ia.

To God [be] thanks, allelúia allelúia

3. Ecce concupívi mandáta tua; in justítia tua vivífica me. ℟.

Behold I have longed for your commands: make me live in your righteousness.

4. Et levábo manus meas ad praecépta tua, quae diléxi; et exercébor in justificatiónibus tuis. ℟.

And I will lift up my hands to your precepts, which I loved: and I will be trained in your ordinances.

5. Bonitátem fecísti cum servo tuo, Dómine, secúndum verbum tuum. ℟.

You have granted kindness to your servant, Lord, according to your word.

6. Quam dúlcia fáucibus meis elóquia tua, super mel ori meo. ℟.

How sweet are your words to my throat, better than honey to my mouth.

7. Custodívit anima mea testamónia tua, et diléxi ea veheméntur. ℟.

My soul has taken heed of your commandments, and I have loved them ardently.

8. Concupívi salutáre tuum, Dómine, et lex tua delectátio mea est. ℟.

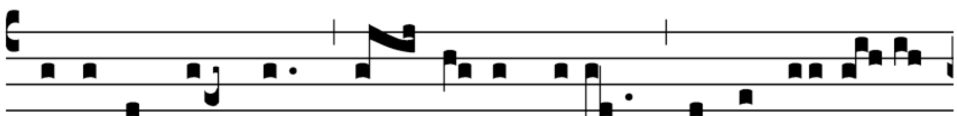
I have longed for your salvation, Lord, and your law is my delight.

Veníte post me *[Eucharist]*

This passage taken from the fourth chapter of the Gospel of St. Matthew is used as a communion antiphon during Ordinary Time.

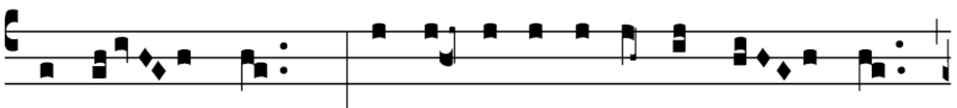
Antiphon: ℟.

VIII.



Ve-ní-te post me: fá - ci-am vos pis-ca-tó-res

Come after me: I will make you fishers of



hó-mi - num: at il - li, re-líc-tis ré - ti - bus

men: And at that, they, leaving nets



et na - vi, se-cú-ti sunt Dó-mi-num.

and boats, followed the Lord.

Verses (Cantor/choir): *Psalm 118*

1. Beáti immaculáte in via, qui ámbulant in lege Dómini. ℟.

Blessed are the unstained in the way, who walk in the law of the Lord.

2. Defécit ánima mea in desiderándo judícia tua in omni témpore. ℟.

My soul fainted in longing for your judgments at all times.



Alternative Mass Settings

Kyrie Mass XI

LC # 47

V.

1x: Cantor/Choir, 2x: All

Ký - ri - e, e - - - - - lé - i - son.

Lord, have mercy.

1x: Cantor/Choir, 2x: All

Chrí - ste, e - - - - lé - i - son.

Christ, have mercy.

Cantor/Choir

Ký - ri - e, e - - - - - lé - i - son.

Lord, have mercy.

All

Ký - ri - e, e - - - lé-i-son.

Lord, have mercy.

3.	Benedíctus es in templo sancto glóriae tuae. ℟.	*Blessed are you in the holy temple of your glory.*
4.	Benedíctus es super thronum sanctum regni tui. ℟.	*Blessed are you upon the holy throne of your kingdom.*
5.	Benedíctus es super sceptrum divinitátis tuae. ℟.	*Blessed are you upon the scepter of your divinity.*
6.	Benedíctus es qui sedes super Chérubim, íntuens abýssos. ℟.	*Blessed are you who sit above the Cherubim, gazing upon the depths.*
7.	Benedíctus es qui ámbulas super pennas ventórum, et super undas maris. ℟.	*Blessed are you who walk upon the wings of the wind, and over the waves of the sea.*
8.	Gloria Patri, et Fílio, et Spirítui Sancto. ℟.	*Glory to the Father, and to the Son, and to the Holy Spirit.*
9.	Sicut erat in princípio, et nunc, et semper, et in sǽcula sæculórum. Amen. ℟.	*As it was in the beginning, and now, and always, and into the ages of ages. Amen.*
10.	***[Repeat first verse]:*** Benedíctus es Dómine Deus patrum nostrórum. ℟.	*Blessed are you, Lord God of our fathers.*

Benedíctus es *[Trinity Sunday]*

This Canticle of the Three Boys, *taken from the book of Daniel, can be used as a hymn alternative to the gradual of Trinity Sunday (the first Sunday after Pentecost). It appears also in both the Roman Breviary and the Mozarabic rite for use in Lauds on Sundays and feastdays.*

Refrain: ℟.

VII. Dan 3:52-56

1, 3-7 Et lau - dá - bi - lis et glo - ri - ó - sus in saé - cu - la.
2 Et lau - dá - bi - le et glo - ri - ó - sum in saé - cu - la.
10, 11 Et lau - da - bi - li et glo - ri - o - so in sae - cu - la.

Both praiseworthy and glorious forever.

8, 9 Et laudent te, et glo - ri - fí - cent in saé - cu - la.

And let them praise You and glorify You forever.

Verses (Cantor/choir):

1.	Benedíctus es Dómine Deus patrum nostrórum. ℟.	*Blessed are you, Lord God of our fathers.*
2.	Et benedíctum nomen glóriae tuae, quod est sanctum. ℟.	*And blessed is the name of your glory, which is holy.*

Sanctus Mass XIII

Gregorian Missal

VIII.

Cantor/Choir All

San - ctus, San - ctus, San - ctus Dó - mi - nus De - us
Holy, Holy, Holy Lord God

Sá - ba - oth. Ple - ni sunt cae - li et ter - ra
of Hosts. Full are the heavens and the earth

gló - ri - a tu - a. Ho - sán - na in ex - cél - sis.
with Your glory. Hosanna [God save] in the highest [places].

Be - ne - díc - tus qui ve - nit in nó - mi - ne Dó - mi - ni,
Blessed [is] [He] who comes in the name of the Lord.

Ho - sán - na in ex - cél - sis.
Hosanna [God save] in the highest [places].

Agnus Dei Mass IX

LC # 46

Cantor (1st Agnus Dei) All

A - gnus De - - i, qui tol - - lis
Lamb of God, [You] who take away

pec-cá - ta mun - - di: mi - se -
the sins of the world: have mercy

ré - re no - bis. A-gnus De - - i,
on us. Lamb of God,

qui tol - lis pec-cá-ta mun-di: mi - se -
[You] who take away the sins of the world: have mercy

ré - re no - bis. A-gnus De - i,
on us. Lamb of God,

Verse:

Cantor:

Gau-de et lae-tá-re Vir-go Ma-rí-a, Al-le-lú-ia.
Rejoice and be glad, Virgin Mary, alleluia.

All:

* Qui-a sur-ré-xit Dó-mi-nus ve-re Al-le-lú-ia. ℟.
For the Lord is truly arisen, alleluia.

Regína caeli *[Easter]*

This hymn of unknown authorship has been in use since the 12th century, originally by the Franciscans after Compline. It takes the place of the Angelus during Eastertide.

Refrain: ℟.

VI. Cantor to asterisk (*) All:

Re-gí-na cae-li * lae-tá-re, al-le-lú-ia: Qui-a quem me-

Queen of heaven, rejoice, alleluia: For He whom

ru-í-sti por-tá-re, al-le-lú-ia: Re-sur-ré-xit, sic-ut

you merited to bear, alleluia: Has risen, as He

di-xit, al-le-lú-ia: O-ra pro no-bis De-um, al-le-lú-ia.

said, alleluia: Pray for us to God, alleluia.

qui tol - - lis pec-cá - ta mun - di:

[You] who take away the sins of the world:

do - na no - bis pa - cem.

give to us peace.



HYMNS

Aspérges me *[Outside Eastertide]*

This hymn is sung during the Rite of Sprinkling, one of the options of the Penitential Rite of the Mass. It is used throughout the year, except during the Easter Season, when it is replaced with the Vidi Aquam.

VII.
Cantor to asterisk (*) All: Ps. 50: 9 and 3

A-spér-ges me, * Dó - mi-ne, hys-só-po, et mun-dá - bor:
You will sprinkle me, Lord, with hyssop, and I will be made clean:

la-vá - bis me, et su-per ni-vem de - al-bá - bor.
You will wash me, and I will be washed whiter than snow.

Cantor: All:
Ps. 50 Mi - se-ré-re me-i, De-us, * se-cún-dum ma-gnam
Have pity on me, God, according to Your

Cantor:
mi-se-ri-cór-di-am tu - am. Gló - ri - a
great mercy. Glory to the

5. In sepúlcro quem doléntes quǽritis? Surrexísse dícite discípulis. ℟.

Whom do you seek in the tomb, sorrowing ones? Tell his disciples he has risen.

6. Celebrántes hoc Pascha sanctíssimum, Epulémur veritátis ázymum. ℟.

Celebrating this most holy Passover, let us feast upon the unleavened bread of truth.

7. Fermentátum expurgémus nóxium: Victor surgit, vera vita ómnium. ℟.

Let us purge the noxious leaven: The victor rises, true life of all.

8. In hoc ergo vetustátis término, Servus liber benedícat Dómino. ℟.

Therefore, at this ending of the old life, May the freed slave bless the Lord.

9. Ab ínferis nunc redit captívitas: Omnes Deo referámus grátias. ℟.

Captivity gives [him] back from the dead: Let us all render thanks to God.

Exultémus et lætémur *[Easter]*

III. ***Verse (Cantor/choir):***

1. Ex-sul-té-mus et lae-té-mur hó-di-e, Di-es i-ste, di-es est lae-tí-ti-ae:
Let us exult and rejoice today, This day, it is the day of rejoicing.

Refrain: ℟. Al-le-lú-ia, re-sur-ré-xit Dó-mi-nus.
Alleluia, the Lord has risen.

Verses (Cantor/choir):

2. Exsultándi et lætándi tempus est: Pascha nostrum immolátus Agnus est: ℟.	*It is the time for exulting and rejoicing: Our Paschal lamb has been sacrificed:*
3. Timor absit, absit desperátio: Jam illúxit Christi resurréctio: ℟.	*May fear and desperation depart: Now the resurrection of Christ has shown forth:*
4. Ad sepúlcrum mulíeres véniunt, Ab ángelo respónsum recípiunt. ℟.	*To the tomb the women go, And receive the answer from an angel.*

Pa-tri, et Fí-li-o, et Spi-rí-tu-i San-cto:
Father, and to the Son, and to the Holy Spirit:

All:

* Sic-ut e-rat in prin-cí-pi-o, et nunc, et sem-per, et in sáe-cu-la sae-cu-ló-rum. A-men. ℟. Asperges me
As it was in the beginning, and now, and always, and into the ages of ages. Amen.

Roráte cæli *[Advent]*

The text of this hymn is taken from Isaiah 45, expressing the desire of the Prophets and Patriarchs for the coming of the Messiah. It is used frequently both in the Masses and Divine Office throughout Advent.

Refrain: ℟.

I.

Ro - rá - te caé - li dé - su - per,

Drop dew, heavens, from above

et nú - bes plú - ant jus - túm.

and let the clouds rain down justice.

Verses (Cantor/choir):

1. Ne irascáris Dómine, ne ultra memíneris iniquitátis: ecce cívitas Sancti facta est desérta: Sion desérta facta est: Jerúsalem desoláta est: domus sanctificatiónis tuæ et glóriæ tuæ, ubi laudavérunt te patres nostri. ℟.

Do not be angry, Lord, nor remember any longer our iniquity: behold the city of the Holy One has been made a desert: Sion has become a wilderness: Jerusalem is desolate, the house of your sanctification and your glory, where our fathers praised You.

2. Peccávimus, et facti sumus tamquam immúndus nos, et cecídimus quasi fólium univérsi: et iniquitátes nostræ quasi ventus abstulérunt

We have sinned, and we have become like the unclean, and we have all fallen like a leaf: and our iniquities, like the wind, have carried us away: You have concealed Your face from us, and

3. Al - le - lú - ia, No - li fle - re, Ma - rí - a, al - le - lú - ia:

Alleluia, do not cry, Mary, alleluia:

re - sur - ré - xit Dó - mi - nus, al - le - lú - ia, al - le - lú - ia.

The Lord is risen. Alleluia, alleluia.

Allelúia, Lapis revolútus est *[Easter]*

Allelúia, Lapis revolútus est *is an antiphon (i.e. a liturgical chant with a prose text, sung in association with a psalm). The melody is used for several antiphons in Paschaltide. It may be of Gallican origin.*

V.

1. Al-le-lú - ia, La-pis re-vo-lú-tus est, al-le-lú-ia,
Alleluia, the stone was rolled back, alleluia,

ab ó-sti-o mo-nu-mén-ti, al-le-lú - ia, al-le - lú-ia.
from the mouth of the sepulcher. Alleluia, alleluia.

2. Al-le-lú - ia, Quem quae-ris mú-li-er? al-le-lú - ia,
Alleluia, for whom do you seek, woman? Alleluia,

vi-vén-tem cum mór-tu-is, al-le-lú-ia, al-le - lú-ia.
he who lives among the dead? Alleluia, alleluia.

nos: abscondísti fáciem tuam a nobis, et allisísti nos in manu iniquitátis nostræ. ℟.

have cast us down in the power of our iniquity.

3. Vide Dómine afflictiónem pópuli tui, et mitte quem missúrus es: emítte Agnum dominatórem terræ, de Petra desérti ad montem fíliæ Sion: ut áuferat ipse jugum captivitátis nostræ. ℟.

See, Lord, the affliction of Your people, and send Him whom You are about to send: send forth the Lamb, the ruler of the earth, from Petra of the desert to the mount of the daughter Sion, that He Himself may take away the yoke of our captivity.

4. Consolámini, consolámini, pópule meus: cito véniet salus tua: quare mæróre consúmeris, quia innovávit te dolor? Salvábo te, noli timére, ego enim sum Dóminus Deus tuus, Sanctus Israël, Redémptor tuus. ℟.

Be comforted, be comforted, my people: quickly your salvation shall come. Why are you all consumed with mourning, for sorrowing has altered you? I will save you, do not fear, for I am your Lord God, the Holy One of Israel, your Redeemer.

Hodie Christus natus est *[Christmas]*

This is the antiphon for the Magnificat *when it is sung at the close of Vespers on Christmas Day.*

I.

Hó - di - e Chrí - - - stus ná - tus est:

Today Christ is born:

hó - di - e Sal - vá - tor ap - pá - ru - it:

today the Savior has appeared:

hó - di - e in tér - ra cá - nunt An - ge - li,

today on earth sing the Angels,

lae - tán - tur Arch - án - ge - li: hó - di -

the Archangels rejoice: today

e ex - súl - - - tant jús - ti,

the just exult

Cantor:

al - le - lú - ia. Con-fi - té - mi-ni Dó-mi-no quó-ni-am

alleluia. Acknowledge the Lord because He is

All:

bonus: * quó-ni-am in saé-cu-lum mi-se-ri-cór-di-a e - jus.

good: because forever is His mercy.

Cantor:

Gló-ri - a Pa-tri, et Fí - li - o, et Spir-rí - tu - i San-cto. *

Glory to the Father, and to the Son, and to the Holy Spirit:

All:

Sic - ut e - rat in prin-cí-pi - o, et nunc, et sem-per,

Just as it was in the beginning, and now, and always,

et in saé-cu-la saé-cu-lo-rum. A-men. ℟. Vidi aquam

and into the ages of ages. Amen

Vidi aquam *[Easter]*

This piece is sung at every High Mass on Sundays in the Tridentine Rite, and is used in place of the Aspérges Me *during Paschaltide until Ascension Thursday.*

Antiphon: ℟.

VIII. Cantor to asterisk (*) All: *Ezek 47: 1,9; Ps. 117*

Vi - di a - quam * e - gre - di - én - tem de tem -
I saw water coming forth from the Temple,

plo, a lá - te - re dex - tro, al - le - lú - ia:
from the the right side, alleluia:

et om - nes, ad quos per vé - nit a - qua i - sta,
and all to whom came this water, they were

sal - vi fa - cti sunt, et di - cent, al - le - lú - ia,
saved, and they shall say, alleluia,

di - cén - tes: Gló - ri - a in ex - cél - sis
saying: Glory in the highest

Dé - o, al - le - lú - ia.
to God, alleluia.

Jesu dulcis memoria *[Holy Name]*

Taken from a longer poem commonly ascribed to St. Bernard of Clairvaux, this hymn is attached to the Vespers for the Office of the Holy Name. The Feast of the Holy Name is an optional memorial for January 3rd, and the second Sunday of any month may be celebrated as "Holy Name Sunday", if not superseded by a major observance [i.e., Easter].

I.

Je-su dul-cis me-mó-ri-a, Dans ve-ra cor-dis gáu-
Jesus, sweet memory, Giving true joy of the heart:

di-a: Sed su-per mel et óm-ni-a, E-jus dul-cis
But beyond honey and all things, [is] his sweet

prae-sén-ti-a. 2. Nil cán-i-tur su-á-vi-us,
presence. Nothing is sung more pleasant,

Nil au-dí-tur ju-cún-di-us, Nil co-gi-tá-tur
Nothing is heard more delightful, Nothing is imagined

dúl-ci-us, Quam Je-sus De-i Fí-li-us.
more sweet, Than Jesus, the Son of God.

3. Je-su spes pae-ni-tén-ti-bus, Quam pi-us es
Jesus, hope for the repentant, How devoted are

Sta-té-ra fa-cta cór-po-ris, Tu-lít-que prae-dam tár-ta-ri.
A balance it became of His body, And plundered the booty of Hell.

4. O Crux A-ve, spes ú-ni-ca, Hoc Pas-si-ó-nis tém-po-re
O Cross hail, our only hope, In this Passion time:

Pi-is ad-áu-ge grá-ti-am, Re-ís-que de-le crí-mi-na.
Increase the grace of the pious, And of the accused blot out the crimes.

5. Te, fons sa-lú-tis Trí-ni-tas, Col-láu-det o-mnis spí-ri-tus:
Font of salvation, Trinity, Let every soul praise you highly:

Qui-bus Cru-cis vi-ctó-ri-am Lar-gí-ris, ad-de praé-mi-um.
To whom You bestow the victory of the Cross, add the spoils.

A-men.

Vexílla Regis *[Holy Week]*

Written by Venantius Fortunatus, this 6th century vespers hymn is used from Palm Sunday to Wednesday of Holy Week, and on the feasts of the Finding (May 3) and of the Exaltation of the Holy Cross (Sept. 14). It has also been sung on Good Friday during the procession carrying the Blessed Sacrament from the altar of repose to the High Altar.

I.

1. Vex-íl-la Re-gis pró-de-unt: Ful-get Cru-cis my-sté-ri-um,
The banners of the King go forth: The mystery of the Cross shines,

Qua vi-ta mor-tem pér-tu-lit, Et mor-te vi-tam pró-tu-lit.
On which Life bore death patiently, And by His death brought forth life.

2. Ar-bor de-có-ra et fúl-gi-da, Or-ná-ta Re-gis púr-pu-ra,
A tree, beautfiul and bright, Adorned with purple of a king,

E-léc-ta di-gno stí-pi-te Tam san-cta mem-bra tán-ge-re.
Chosen from a worthy trunk Such sacred limbs to touch.

3. Be-á-ta, cu-jus brá-chi-is Pré-ti-um pe-pén-dit saé-cu-li:
Blessed tree on whose branches The price hung for the world:

pe-tén-ti-bus! Quam bon-us te quae-rén-ti-bus!
you to the beggars! How good [are] you to the seekers!

Sed quid in-ve-ni-én-ti-bus? 4. Nec lin-gua va-let
But what [are you] to the finders? No tongue is strong enough

dí-ce-re, Nec lít-te-ra ex-prí-me-re: Ex-pér-tus
to say, Nor letter to express; Having experienced,

pot-est cré-de-re, Quid sit Je-sum di-lí-ge-re.
it is possible to believe What it is to love Jesus.

5. Sis Je-su nos-trum gáu-di-um, Qui es fu-tú-rus
May you be, Jesus, our joy, Who will be [our]

praé-mi-um: Sit nos-tra in te gló-ri-a, Per
reward: May our glory be in you, Through

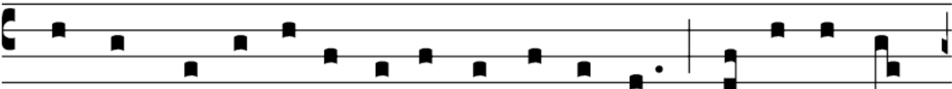
cun-cta sem-per saé-cu-la. A-men.
all ages always.

Nunc dimíttis *[Candlemas]*

The Song of Simeon is taken from Luke 2:29-32. Simeon, promised by the Holy Spirit that he would not die before seeing the Messiah, was moved to be present in the temple in Jerusalem on the day of Jesus' presentation. Seeing the child, Simeon blessed God for the fulfillment of His promise. This canticle is standardly recited or sung during the final evening Office of Compline and is used as the tract on the Feast of the Purification, or Candlemas, on February 2nd.

VIII.

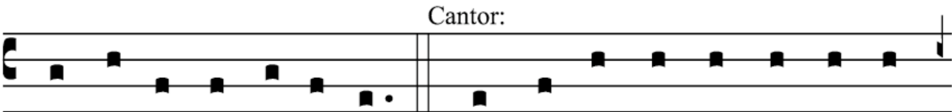
Cantor to asterisk (*), followed by All



Lu-men * ad re-ve-la-ti-ó-nem gén-ti-um: et gló-ri-am

Light towards the revelation of the nations, and [towards] the glory

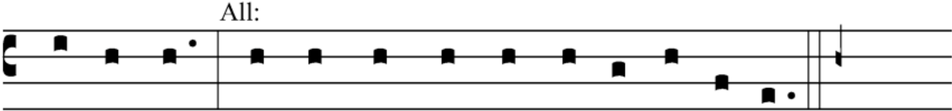
Cantor:



ple-bis tu-ae Ís-ra-el. Nunc di-mít-tis ser-vum tu-um,

of your people Israel. And now you dismiss your servant,

All:



Dó-mi-ne, * se-cún-dum ver-bum tu-um in pa-ce. Lumen

Lord. according to your word in peace.



1. Ti - me - á - mus et a - mé - mus De-um vi-vum.

Let us fear, and let us love the living God.

2. Ce-sent iúr - gi - a ma-líg - na, ces-sent li-tes.

Let malicious wrangling leave off, let contention cease,

3. Gáu-di-um, quod est im-mén-sum at-que pro-bum,

A joy which is immense and fitting,



1. Et ex cor-de di-li-gá-mus nos sin - cé - ro.

And may we esteem each other with a sincere heart.

2. Et in mé-di - o no-stri - sit Chri-stus De - us.

And in our midst may Christ God be.

3. Saé-cu-la per in-fi-ní - ta sae-cu - ló - rum.

Ages through infinite ages.

Ubi cáritas *[Maundy Thursday]*

The text of this hymn is believed to be from the earliest days of the Church. It is usually sung during Eucharistic Adoration, Benediction, and at the Mass of the Lord's Supper on Holy Thursday.

VI. **Antiphon:** ℟.

U - bi cá - ri - tas est a - mor, De-us i - bi est.
Where charity and love are, there God is.

Verses:

1. Con-gre-gá - vit nos in u - num Chri-sti a - mor.
The love of Christ has gathered into one.
2. Si - mul er - go cum in u - num con-gre - gá - mur:
Therefore, when we are gathered together in unity,
3. Si - mul quo - que cum be - á - tis vi - de - á - mus.
Likewise also with the blessed may we see

1. Ex - sul - té - mus, et in i - pso iu - cun-dé - mur.
Let us exult and be glad in Him.
2. Ne nos men - te di - vi - dá - mur ca - ve - á - mus.
Let us beware, lest we be divided in mind.
3. Glo - ri - án - ter vul-tum tu - um, Chri-ste De - us:
Your face, Christ God, exultantly.

Cantor: All:

Qui-a vi-dé-runt ó-cu-li me-i * sa-lu-tá-re tu-um. Lumen
Because my eyes have seen your salvation.

Cantor: All:

Quod pa-rá-sti * an-te fá-ci-em óm-ni-um po-pu-ló-rum. Lumen
Which you have prepared before the face of all the peoples.

Cantor: All:

Gló-ri-a Pa-tri, et Fí-li-o, * et Spi-rí-tu-i San-cto. Lumen
Glory to the Father, and to the Son, and to the Holy Spirit.

Cantor:

Sic-ut e-rat in prin-cí-pi-o, et nunc, et sem-per,
As it was in the beginning, is now, and always,

All:

* et in saé-cu-la sae-cu-ló-rum. A-men. Lumen
and into the ages of ages. Amen.

Atténde Dómine *[Lent]*

This Lenten hymn is based on a Mozarabic preces (a penitential litany) from the 10th century.

Antiphon: ℟.

V. 1. Cantor/choir 2. All

At - tén - de, Dó - mi - ne, et mi - se - ré - re,

Listen, Lord, and have mercy,

qui - a pec - cá - vi - mus ti - bi.

because we have sinned against You.

Verses:

1. Ad te, Rex sum - me, óm - ni - um Re - dém - ptor,

To You, highest King, Redeemer of all,

2. Déx - te - ra Pat - tris, la - pis an - gu - lá - ris:

Right hand of the Father, cornerstone,

3. Ro - gá - mus, De - us, tu - am ma - jes - tá - tem:

We beseech Your majesty, O God:

1. Ó - cu - los no - stros sub - le - vá - mus flen - tes:

We lift up our eyes, weeping:

2. Vi - a sa - lú - tis, já - nu - a cae - lé - stis,

Way of salvation, door of heaven,

3. Áu - ri - bus sa - cris gé - mi - tus ex - áu - di:

Hear our groanings with holy ears:

2. Cœtus in excelsis te laudat cǽlicus omnis, Et mortális homo, et cuncta creáta simul. ℟.

All the heavenly company on high praise you, and mortal man and likewise all things created.

3. Plebs Hebrǽa tibi cum palmis óbvia venit: Cum prece, voto, hymnis, ádsumus ecce tibi. ℟.

The Hebrew people went to meet you with palms: Behold, we appear before you with prayer, offering, and hymns.

4. Hi tibi passúro solvébant múnia laudis: Nos tibi regnánti pángimus ecces melos. ℟.

To you, suffering, they released gifts of praise: Behold, to you, reigning, we sing a hymn.

5. Hi placuére tibi, pláceat devótio nostra; Rex bone, Rex clemens, cui bona cuncta placent. ℟.

They were acceptable to you; accept our devotion: good King, merciful King, to whom all good things are pleasing.



Glória, laus, et honor *[Palm Sunday]*

Best known in its 19th century translation "All Glory, Laud, and Honor" by the Anglican cleric John Mason Neale, this hymn was originally composed by Theodulph of Orléans in 810 and dedicated for use as the processional for Palm Sunday.

***Refrain:* ℟.** *1. Cantor/choir 2. All*

I.

Gló-ri - a, laus et ho-nor ti-bi sit, Rex Chris-te, Red-émp-

May glory, praise, and honor be to You, King, Christ, Redeemer,

tor: Cu - i pu-e - rí-le de-cus promp-sit Ho-sán-na pi - um.

Whose youthful beauty drew out pious Hosanna.

Verses:

1. Is - ra - ël es tu Rex, Da-ví-dis et ín - cli - ta pro-les:

You are King of Israel, and renowned progeny of David:

Nó-mi-ne qui in Dó-mi-ni, Rex be-ne-dí-cet, ve-nis. ℟. ***Gloria.***

Who comes in the name of the Lord, blessed King.

1. Ex - áu - di, Chri-ste, sup - pli-cán-tum pre - ces. ℟. ***Atténde ...***

Hear, Christ, the prayers of the supplicants.

2. Áb - lu - e no-stri má - cu - las de - lí - cti. ℟. ***Atténde ...***

Cleanse the stains of our sin.

3. Crí - mi - na no-stra plá - ci - dus in - dúl - ge. ℟. ***Atténde ...***

Gentle One, forgive our sins.

--Underlining indicates syllable sung on two notes.

4. Tibi fatémur crímina admíssa: contríto corde pándimus occúlta: tua, Redémptor, píetas ignóscat. ℟.

To You we confess admitted sins: With contrite heart, we lay bare hidden sins: May Your kindness, Redeemer, give pardon.

5. Ínnocens captus, nec repúgnans ductus; téstibus falsis pro Ímpiis damnátus quos redemísti, tu consérva, Christe. ℟.

The guiltless one captured, led away unresisting, By false witnesses condemned before the impious: Whom You have redeemed, Christ, preserve.

Parce Dómine *[Lent]*

The text for this Lenten hymn is taken from the book of the prophet Joel.

Refrain: *℟. 1. Cantor/choir 2. All*

I.

Par - ce Dó - mi - ne, par - ce pó - pu - lo tu - o:
Have mercy, O Lord, have mercy on Your people:

ne in ae - tér - num i - ra - scá - ris no - bis. *℟. Parce...*
Do not forever be angry with us.

Verses:

1. Flec - tá mus íram víndi - cem, Plo - ré mus an - te Jú - di - cem;
Let us bow before the vengeful wrath; Let us lament before the judge;

Cla - mé mus o - re súp - pli - ci, Di cá mus omnes cér - nu - i: ℟.
Let us cry out with suppliant voice; Let all who see say:

2. Nostris malis of fén di - mus Tu - am De - us cle - mén ti - am
By our evil deeds we have offended Your goodness, O God,



Hosánna fílio David *[Palm Sunday]*

Hosánna fílio David *is the opening antiphon, sung without verse, for the Blessing of the Palm Branches on Palm (Passion) Sunday, before the mass processional.*

I. Cantor to asterisk (*), then All

Ho - sán - na * fí - li - o Da - vid: be - ne - dí - ctus qui ve - nit
Hosanna to the Son of David, Blessed is he who comes

in nó - mi - ne Dó - mi - ni. Rex Is - ra - ël:
in the name of the Lord, the King of Israel.

Ho - sán - na in ex - cél - sis.
Hosanna in the highest.

Ef - fún - de no - bis dé - su - per Remís - sor in - dul - gén ti - am. ℟.
Pour upon us Your forgiving mercy.

3. Dans tempus acceptá - bi - le, Da la - crimárum rívu - lis
At the acceptable time, Give streams of tears

La - vá - re cordis víctimam, Quam laeta a - dúrat cá - ri - tas.
To wash the sacrifice of the heart, Which joyful charity can kindle.

4. Au - di, be - nígne Cón - di - tor, Nostras preces cum flé - ti - bus
Hear, kind Creator, Our prayers with tears

In hoc sacro je - jú - ni - o Fu - sas quadrage - ná - ri - o. ℟.
poured out in this holy Lenten season.

5. Scru - tá - tor alme córdi - um, In - fir - ma tu scis ví - ri - um;
Kind Searcher of hearts, You know the weaknesses of man;

Ad te re - vér - sis éx - hi - be Remis - si - ó - nis grá - ti - am. ℟.
To those returning to You, deliver the grace of forgiveness.

Miserere et parce *[Lent]*

In the Mozarabic rite this Lenten offertory forms the Preces (the penitential litany) for the second Sunday in Lent.

I. ***Antiphon:***

Mi - se - ré - re et pár - ce cle-men-tís - si - me Dó - mi - ne
Have mercy and forgive, most merciful Lord,

pó - pu - lo tú - o: ℟. Qui - a pec - cá - vi - mus tí - bi.
Your people: Because we have sinned against You.

1. Prostráti omnes, lácrimas prodúcimus: pandéntes tibi occúlta quae admísimus, a te Deus véniam depóscimus. ℟.

   All being prostrate, we pour out tears: revealing the secret sins we have committed; we beseech Your forgiveness, O God,

2. Furórem tuum adduxísti super nos:nostra delícta dire curvavérunt nos: et absque ulla spe defécimus. ℟.

   Because of our cruel sins, Your anger weighs heavy upon us, and we have failed, all hope disappearing,

3. Quia fortitúde mea et laus mea Dóminus, et factus est mihi in salúte. ℟.

   For my strength and my song is the Lord, and he has been made a salvation to me.

4. Et hauriétis aquam in gáudio de fóntibus salútis. ℟.

   In joy you will draw water from the wells of salvation.

5. Et dicétis in die illa: Confitémini Dómino et invocáte nomen ejus. ℟.

   And you will say on that day: "Praise the Lord, and call upon His name;"

6. Notas fácite in pópulis adinventiónes ejus: mementóte quóniam excélsum est nomen ejus. ℟.

   "Make known his works among the nations, proclaim that His name is sublime."

7. Cantáte Dómino, quóniam magnífice fecit; notum sit hoc in univérsa terra. ℟.

   Sing to the Lord, because He has acted splendidly;
   Let this be known in all the earth.

8. Exsúlta et lauda, quæ hábitas in Sion, quia magnus in médio tui Sanctus Israel. ℟.

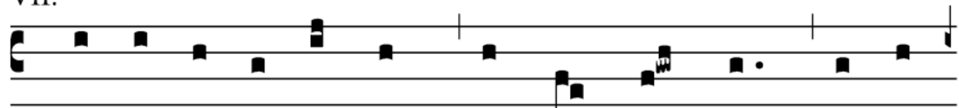
   Exult and praise, you who live in Sion, for great is the Holy One of Israel in your midst.

Qui biberit aquam *[Lent]*

This is the communion antiphon for third Sunday of Lent or when the Gospel of the Samaritan woman is read.

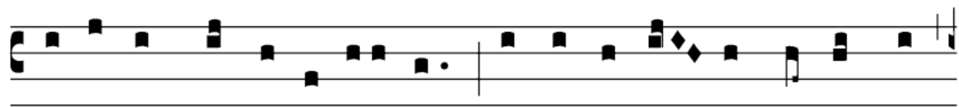
Antiphon: ℟.

VII.



Qui bí-be-rit a-quam, quam e - go do, di - cit

"He who drinks the water which I give," says



Dó-mi-nus Sa-ma-ri-tá - nae, fi-et in e - o fons a-quae

the Lord to the Samaritan woman, "there will be in him a fountain



sa - li - én - tis in vi-tam ae-tér - nam.

of water springing up into eternal life."

1. Confitébor tibi, Dómine, quóniam cum irátus eras mihi, convérses est furor tuus, et consolátus es me. ℟.

I will confess to you, Lord, for though you were angry with me, your fury was turned away, and you consoled me.

2. Ecce Deus salútis meae; fiduciáliter agam et non timébo. ℟.

Behold, the God of my salvation; I will go trustingly, and will not be afraid.

3. Tráditi sumus malis quae néscimus, et omne malum írruit super nos: et invocávimus, et non audívimus. ℟.

We have been handed over to evils which we did not know, and every evil came upon us; and we called out, but we did not heed,

4. Inclína aurem Deus clementíssime: jam abluántur delictórum máculae: ít a perículis tu benignus éxime. ℟.

Bend Your ear, O most merciful God, wipe out the stain of our sins: and, in Your kindness, deliver us from evil.

Repeat antiphon and ℟.

Jesu dulcis amor meus *[Lent]*

This hymn from the Roman Breviary is sung at Lauds on the feast of the Most Holy Winding Sheet of Our Lord, observed on the Friday after the second Sunday in Lent.

I.

1. Je - su dul - cis a - mor me - us, Ac si praé - sens sis

Sweet Jesus my love, If you should be present

ac - cé - do: Te com - plléc - tor cum af - féc - tu, Tu - ó - rum

I approach, I embrace you with affection, Mindful

me - mor vúl - ne - rum. 2. O quam nu - dum hic te cer - no,

of your wounds. O you whom naked here I see,

Vul - ne - rá - tum et di - stén - tum, In - qui - ná - tum, in -

wounded and distended, filthy,

vo - lú - tum In hoc - sac - rá - to tég - mi - ne!

wrapped up in this hallowed covering.

3. Sal - ve ca - put cru - en - tá - tum Spi - nis cu - jus dul - cis

Hail, head blood - stained by thorns, whose sweet

vul - tus Im - mu - tá - vit su - um flo - rem, Quem cae - li

face changed its youthful prime Which the court

tre - mit cú - ri - a. 4. Sal - ve la - tus Sal - va - tó - ris,

of heaven trembles at. Hail, side of the Savior,

Sal - ve mi - tis a - per - tú - ra, Su - per ro - sam ru - bi -

Hail, gentle opening, more red than a rose,

cún - da, Me - dé - la sa - lu - tí - fe - ra. 5. Ma - nus sanc - tae,

health - giving cure. Holy hands,

vos a - vé - te, Di - ris cla - vis per - fo - rá - tae:

hail to you, perforated by cruel nails:

Ne re - pél - las me Sal - vá - tor De tu - is sanc - tis

Do not repel me, Savior, from your holy

pe - di - bus. A - men.

feet.